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BAPTISMAL REGISTERS OF HOLY TRINITY
CHURCH, PHILADELPHIA,
FOR 1793-4-5.

TRANSCRIBED BY F. X. REUSS AND
EDITED BY V. REV. THOMAS C. MIDDLETON, D. D., O. S. A.

BAPTISMS FOR 1793.

January.

Schorty, Mary Peschin, aged twenty-two, wife of Adam Schorty, baptized Jan. 1.

Wagener, Frances, born 4th, of Christopher and Mary Wagner; baptized 8th; sponsors—Frances “Gynther,” married.

[NOTE.—*In the record of Aug. 15th following this sponsor is recorded as the wife of George Gijnther; but may be it should read Ginther.*]

Hoffmann, Catharine, born Dec. 22, 1792, of Caspar and Salome Hoffmann; baptized 10th; sponsors—Adam and his wife Catharine Hoffmann.

Koch, Mary Elizabeth, born 7th, of Joseph and Mary Elizabeth Koch; baptized 12th; sponsors—Mary Elizabeth Joanna Lochler and George her husband.

February.

Monnier, Martha, born Jan. 29, of Anthony Monnier and Martha Van Manierck; baptized 1st: sponsors—Peter Helbron and Catharine Ellingshausen.

Jordar [*Jordan?*], Magdalen Louisa, born three days ago, of John Joseph and Mary Jordar; baptized 10th; sponsors—Magdalen Louis Nicole and her husband Louis.

Walter, John, born 7th, of Louis and Eva Walter; baptized 10th; sponsors—John Lochler and Christina Horn.

Dumoutett, Joanna, born Feb. 31 [*sic, January 1st?*], of John Baptist and Elizabeth Theresa Dumoutett; baptized 17th: sponsors—Etienne [*Stephen*] Dumoutett and Joanna Sophia Coulon, single.

Schorty, Anna Mary, born 10th, of Adam and Mary Schorty; baptized 19th; sponsors—Adam and Mary Dorothy Ritschart [*Richards?*].

March.

Bockley, Adam, born Feb. 23, of Adam and Catharine Bockley; baptized 3d; sponsor—Francis Jung, married.
 Megadet, Elizabeth, born Mar. 14, 1791, of Eusebius and Sarah Megadet; baptized 4th; sponsor—Elizabeth Decheim, widow.
 Abt, Charles Anthony, eleven days old, born of George and Catharine Abt; baptized 5th; sponsors Anthony and Catharine Heim.
 Libee, Anthony, born 16th, of Anthony and Margaret Libee; baptized 17th; sponsors—Valentine Anthony and Clara Scherling, married.
 Kremer, Catharine Mary, born 27th, of John and Margaret Kremer; baptized 29th; sponsors—Catharine and Bernard Schoffler.

[NOTE.—*In a marginal note it is recorded that Bernard Kremer, brother of Catharine, was born January 7, 1796; and baptized on the 10th of the same month and year.—F. X. R.*]

April.

Speed, John, born Mar. 23, of John and Joanna Speed; baptized 1st; sponsors—John and Elizabeth Wather [*Walther?*].
 Handel, John, three weeks old, born of John and Christina Handel; baptized 7th; sponsors—John and Elizabeth Schrauk.
 Lochler, Elizabeth Catharine, born 11th, of George and Elizabeth Lochler; baptized 14th; sponsors—Catharine Horn, single, and George Bordow, youth.
 Siegfried, Mary Catharine, born Feb. 9th, of Joseph and Barbara Siegfried; baptized in Reading, [Pa.,] Apr. 28th; sponsors—Daniel and Mary Koble.
 Oth, Salome, born Feb. 10th, of Adam and Catharine Oth; baptized in Reading, Apr. 28th; sponsors—Catharine and Sebastian Geyer.
 Müller, Margaret, six months old, of Christian and Eva Müller; baptized in Reading, Apr. 30th; sponsors—Margaret Heungodt [?] single and George Lochler.
 Barthen, Anthony, born Dec. 1, of Thomas and Elizabeth Barthen; baptized in Reading, Apr. 30th; sponsors—Anthony and Catharine Heim.

June.

Meyer, Elizabeth, born Dec. 30, 1791, of Peter and Barbara Meyer; baptized 9th; sponsors—Elizabeth and Philip Kneill.
 Richie [*or Brehie?*], Charles Julian, two years old, of unknown parents; baptized 30th; sponsor—Anthony Joseph Jeckel.
 Richie [*Brehie?*], Charlotte, nine months old, of unknown parents; baptized 30th; sponsors—Anthony and Mary Jeckel.

July.

Wallnut, Jerome, born about one year ago, of Jerome and Mary Wallnut; baptized 2d; sponsors—the father and mother.

Buschie, Lazarus, born this same day, of Martial and Justina Clementina Buschie; baptized 4th; sponsors—Lazarus Callout and Isabella Mesrie, married.

Carbohnet, Theresa, five months old, of Joseph Carbohnet and Theresa Chevrier, his wife; baptized 19th; sponsors—John Francis Carbohnett [*sic.*] and Magdalen Gayart, all the persons French.

—, John Louis, negro, twelve years old, of —; baptized 19th; sponsors—John Baptist Coppe and Charlotte Kaiser.

Lenning [*Senning?*], Mary Catharine, one year old, born of Joseph and Salome Lenning, non-Catholic; baptized 21st; sponsors—Catharine Threin, single, and Peter Bernard.

Aahler [*Tahler?*], Charles Anthony, born 7th, of William and Anna Mary Aahler; baptized 28th; sponsors—Anthony and Catharine Heim.

August.

Jung, Catharine, eight days old, born of John and Catharine Jung, non-Catholic; baptized 4th; sponsor—Catharine Threin.

Fox, Catharine, born July 26, of Adam and Margaret Fox; baptized 11th; sponsors—Catharine Threin, single, and Peter Seiffert, youth.

Gijnther [*Ginther?*], Mary Magdalene, born 2nd, of George and Frances Gijnther; baptized 15th; sponsors—Catherine and her husband John Wagner.

Warifild, [*or Narifild?*], Mary, born 6th, of John and Catharine Warifild; baptized 18th; sponsors—Mary and her husband John George Joekel.

Steinert, George Nicholas, nine days old, born of Nicholas and Mary Steinert, non-Catholic; baptized 27th; sponsors—George Nicholas Jacob and Mary his wife, Catholics.

September.

Nehler, Mary Clara, born three years ago, of Nicholas and Martha Nehler; baptized 12th; sponsors—Mary Clara and Valentine Schorling.

Rüppel, John, born three days ago of Adam and Catharine Rüppel; baptized 15th; sponsors—Philip and Elizabeth Kneil [*Neill?*].

Baur [*Bauer?*], Mary Helena, eight days old, born of Henry and Catharine Baur; baptized 8th; sponsors—Helen and her husband Francis Zelin.

Sebastiano [*sic, Sebastian?*], Apollonia, aged twenty years, wife of Charles Sebastian. [No dates given. For this name “Sebastian”, see note for February 9th of last year. And for Charles and Apollonia, the entry for November 11, 1792.—T. C. M.]

de Grangre, Joanna Margaret, born —, of Jacques de Grangre and Margaret Orsie, his wife; baptized 15th; sponsors—Joseph leprevost and Joanna Adelaide Bodelit.

Garton, John, of no religion, when on his dying bed was baptized along with his eldest son Elias, and daughter named Ruth, all baptized on the 20th.

October.

Baulden [*Baldwin?*], Mary Elizabeth, born Aug. 16th, of John and Catharine Baulden; baptized 27th; sponsors—Elizabeth Opfermann, single, and John Gynther, youth.

Castilii, John, born 23d, of Paul Castilii and Julia, his wife; baptized 29th; sponsors—Nicholas Reeb, Lutheran, and Anna Clara, single.

Corniss [*Corriss?*], John, born Aug. 4th, of William Corniss and Catharine Herzog, his wife; baptized 31st; sponsors—John Herzog, youth, and Elizabeth Tiedrich, single.

November.

Bee, Susanna Magdalen, born ——, of William and Catharine Bee; baptized 8th; sponsors—Magdalen Jungs and D. Laurence "Phaelen"; [*sic, ought to be Phelan. This was Rev. Laurence Phelan, an English-speaking missionary, assistant at Holy Trinity. The "D." in the text is an abbreviation from the Latin—Dominus, otherwise "Mister", the common form in use in earlier days in Great Britain, Ireland, in all English colonies, and the U. S. as applied to clergymen. This form of address used also for Catholic priests, was an unpleasant reminder of their former quasi-servile rank in society,—a memento too of penal times in those countries, where Catholic prelates, priests, nuns, had perforce to mask their religious belief, go disguised as lay persons, in order to save their property, homes and lives; a sorrowful era wherein cloistered women,—nuns and sisters—were addressed commonly, at least in public, as "Missis,"—a title, I notice, that is still given to them in English and Irish church directories, that however with propriety might safely be dropped now.]*

Nagel, William, one year old, born of Nicholas and Magdalen Nagel; baptized 10th; sponsors—Balthazar and Barbara Kneyl, married.

Maison, Catharine, born 3d, of John and Mary Josephine Maison; baptized 24th; sponsors—Catharine Oellers, married, and John Peter Blanschart, widower.

Hartmann, Jacob, six days old, born of Jacob and Barbara Hartmann; baptized 11th; sponsors—Jacob and Barbara Hartmann.

Martin, Mariana, born ——, of John Francis, and Eulalie Martin; baptized 12th; sponsors—John Francis la Grerehe [*or Perche*] and Mariana [*name undecipherable; baptized by "D. Ghabor", it seems; but who he was, if priest, I am unable to guess; yet it is as likely as not that the name is meant for Phaelen, as Fr. Helbron usually wrote it; but which rightly should be Phelan.—T. C. M.*]

Schyrehiny, Mary Magdalen, born Nov. 23d, of Jacob and Mary Magdalen Schyrehiny; sponsors—Mary Mary [sic] Henengo, single, and Laurence Sauerwald, youth.

Spurck, Peter, born on the 28th [*sic, October maybe?*], of Peter and Mary Spurck; baptized 22d; sponsors—Philip Rod through his proxy [Rev.] Peter Helbron and Dorothy Phasin, married.

Sebastian, Charles, born 21st, of Joseph and Elizabeth Sebastian; baptized 23d; sponsors—Charles and Apollonia Sebastian.

[NOTE.—*In the record the first syllable of "Sebastian" has been crossed out leaving the family name Bastian.—F. X. R.*]

December.

Horn, Helen Barbara, born yesterday of Henry [apparently now deceased of a contagious disease; might this disease not have been the yellow fever, which was ravaging Philadelphia at the time?] and Christina Horn; baptized 27th; sponsors—Barbara and Joseph Schneider.

Bauer, Jacob, born Mar. 18th, of Francis, dead, and Elizabeth Bauer; baptized 29th; sponsors—Jacob and Margaret Schmidt.

Baptisms for the year 1793, 57.

BAPTISMS FOR 1794.

January.

Opfermann, George, born Dec. 20, 1793, of Adam and Elizabeth Opfermann; baptized 2nd; sponsors—George and Frances Gynther.

Kryper, Elizabeth, born Dec. 8, 1793, of Conrad and Joanna Kryper; baptized 12th; sponsors—Christian and Elizabeth Schumächer.

Graehm, Mary Margaret, about nine years ago, born of Joseph and Clara Graehm; baptized 19th; sponsors—Mary Absman, single, and Louis Hammer, married.

February.

Berrer [Berren ?], Elizabeth, born Jan. 20, of Jacob and Barbara Berrer; baptized 2nd; sponsors—Elizabeth Foelbry and Setyharo [?] Matin.

Abbricht, John Christian, born Jan. 29, of August and Mary Abbricht; baptized 2nd; sponsors—John Christian and Anna Clemner.

Schmidt, Mary, born ——, of John and Anna Schmidt; baptized 2nd; sponsors—Anna Cotty, single and John Louis; baptized by Fr. Phelan.

Shaeften [Jaesten ?], Magdalen, born Jan. 25, of John and Catharine Shaeften; baptized 9th; sponsors—Magdalen Jung, single, and Joseph Phiel, youth.

Reichert, Salome, born 6th, of John and Barbara Reichert; baptized 11th; sponsors—Salome and Jacob Lansingers.

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Worbeck, Barbara Elizabeth, born Jan. 31st, of Jacob and Mary Worbeck; baptized 13th; sponsors—Elizabeth and John Wathers.

Schumacher, John Christian, born 2nd, of Christian and Elizabeth Schumacher; baptized 23d; sponsors—John Christian and Anna Mary Schumacher.

March.

Winckel, Jacob Edward, born Feb. 22d, of John Anthony and Rebecca Winckel; baptized 3d; sponsors—Jacob Winckel, youth, and Mary Mehlony [*Malony?*] widow.

Houy [*Houg?*], Anthony, born Feb. 24, of George, deceased, and Mary Houy; baptized 9th; sponsors—Anthony and Mary Houy.

Vanirot, Stephen, born ——, of Ambrose Vanirot and Mary, his wife; baptized 15th; sponsors—Stephen and Susanna Simmonet.

Benner, Henry, born Jan. 1st, of Peter and Salome Benner; baptized 16th; sponsors—George and Elizabeth Lochler.

Martin, Theresa, born two months ago, of D. Martin, French, and Mary [*illegible*]; baptized 20th; sponsors—Mary Theresa Babylon and John Francis Lambersch.

Dupuy, John Francis, born ——, of Stephen and Anna Frances Dupuy; baptized 24th; sponsors—John Francis Lerson and Adelaide Guibert.

March.

—, Mary Catharine, negress, about eighteen years old; baptized 25th; sponsors—John Houberd and Mary Catharine Vaonier, widow.

Sitee [*Fitee?*] Elizabeth, one year old, born of Ernest and Christina Sitee; baptized 28th; sponsors—Elizabeth Schneider and William Schyin.

Impry, Richard, born ——, of Barnabas and Mary Impry; baptized 10th; sponsors—Richard Dempsey and Abigail Conne.

Kneil, Christina, born 9th, of Philip and Elizabeth Kneil; baptized 13th; sponsors—Barbara and Balthazar Kneil.

Chaudron, Peter Edward, born two years ago of Simon and Helen Chaudron; baptized 13th; sponsors—John Stollenwerck; baptized by Peter Helbron; witnesses—Peter Stollenwerck and Charlotte Sophia Stollenwerck.

—, John, two years old, negro, of Pauline, from the Island of San Domingo; baptized 13th.

Compos, Catharine, one month old, of Peter and Catharine Compos; baptized 14th; sponsors—Catharine and Lothaire Sixen.

May.

Hoffman, Salome, born April 17th, of Caspar and Salome (Ridesheim) Hoffman; baptized 3d; sponsors—Catharine Ridesheim, widow, and Sebastian Hoffmann, married.

Fischr [*or Fisster?*], Joseph, born ——, of Martin and Mary (Schmidt) Fischr; baptized Apr. 8; sponsors—Amandus Fisster [*sic!*] youth, and Mary Reis, single.

Wilhelm, Henry and Margaret, twins, born ——, of William and Mary Anna Schmidt; baptized 10th; sponsors—Adam and Margaret Premier.

Car, Louis John Baptist Anthony Michael Felix, born Dec. 31, 1793, of Louis Anthony Car, deceased, procurator in the seneschallate—"senescallatu"—of Cap François, [of *San Domingo, a city that no longer exists*], and Madam—"Domina" Mary Lucille Fortunée Lapeyre. Baptized May 21, 1794, in Philadelphia [by *Laurence Peter Phelan*]; sponsors—Mr. ["Dominus"] Louis John Baptist Besson, procurator of the said seneschallate, and Sophia Margaret Bergua, wife of Mr. ——"Domini" Crispin [Bergue.] apothecary in the City of Philadelphia.

[Signatures:]

Besson, LL.D.

"Laur. Petr. Phelan"

Felix Castillon

Bergue Crespin

J. Debréra.

[NOTE.—*The signature of the priest who officiated at the baptism in the preceding entry shows that his middle name was "Peter" his full name as he himself wrote it being "Laurence Peter Phelan."*]

Firman, Sophia, born 4th, of John and Elizabeth Firman; baptized 21st; sponsors—Anna Catharine Houy, widow, and Joseph Grignar, married.

Legeur [*Legere?*], Mary Rose, born ——, of [*names not readable*], French; baptized 25th; sponsors—Mary Rose Wosleschoen and John Fischer.

Fiel, Catharine, born 22d, of Rudolph and Catharine Fiel; baptized 27th; sponsors—Catharine and Francis Jung.

June.

Goulbet, Abraham, three months old, born of Abraham and Catharine Goulbet, Presbyterian negroes; baptized 13th.

Maurel, Bernard Majol, born one month ago, of Bernard Majol Maurel and Mary Vieloar, his wife, French; baptized 14th; sponsors—Bernard Leglise and Margaret Clauvel, single.

Müller, John, born 10th, of Fidelis and Mary Magdalene Müller; baptized 22d; sponsors—John and Elizabeth Bretter.

Ollier, Mary Elizabeth, three months old, born of John and Elizabeth (Bertrand) Ollier; baptized 23d; sponsors—Peter and Elizabeth (Guyon) Bertrand.

[Signed:]

"Helbron."

Guyon Bertrand

Boitrand.

E. Bollie.

J. Ollier.

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Still, Frances Catharine, born May 28th, of John Baptist Francis and Juliana Elizabeth Still; baptized 24th; sponsors—Peter Felix Houssoid, Frances Rune, [Rounne ?].

[Signatures:]

Fransoiese [sic] Houssoin. Rounne.

Benner, Catharine, born 10th, of Henry and Mary Benner; baptized 29th; sponsors—Catharine Becker, married, and Peter Benner.

July.

Kaiffer [Kaisser ?], Anna Mary, born three weeks ago, of Martin and Anna Mary Kaiffer; baptized 13th; sponsors—Anna Mary and Anthony Houy.

Lenglin, Catharine, born Jan. 13th, of Benjamin and Frances Lenglin; baptized 18th, during an illness of the child; sponsors—the parents, in default of any one else.

Christmann, Peter, born May 1st, of Jacob and Elizabeth Christmann; baptized 20th; sponsors—Peter Regimenter, youth, and Catharine Dreyen, single.

Wegerpauer, Elizabeth, ten months old, of Paul and Elizabeth Wegerpauer; baptized 28th; sponsors—Barbara and Balthazar Kneils.

D'Abadie, Meletia [Melcha ?], born ——, of John and Elizabeth (Watson) D'Abadie; baptized 28th; sponsors—Chailhon and Melcha Andre, married.

Shyer [?], David and Joseph [twins ?], born ——, of George Shyer (?) and Mary Wilhelms. Peter and Mary Schaedlet; baptized 30th, by Laurence "Phaler", [sic, but Phelan]; sponsors of David, Peter and Mary Schaedlet; of Joseph, Charles Baumann and Sarah, his wife.

[NOTE.—*The first entry of "Peter and Mary Schaedlet" is not explainable.*—T. C. M.]

August.

Schoons, Salome, born June 9th, of —— Schoons and Mary, his wife; baptized 1st; sponsors—Catharine and Jacob Moltzberger.

Besselienvre, Francis, born June 14th, of [names of parents not decipherable]; baptized 3d; sponsors—Joseph, married, and Eva Frickert, single.

Kiffre Relain, Mary Antoinette Charlotte, born June 26th, of Peter Kieffer Relain (?) and Mary Frances Petit, his wife; baptized 16th; sponsors—Mary Antoinette Sophia Laforgue, married, and Peter Stephen Du Ponceau.

[Signatures:]

Peter Kiffre Relain.

Lafargue.

Peter S. Du Ponceau.

Platz, Mary, born at sea, Aug. 2d, 1794, of Peter and Barbara Platz, Germans; baptized 24th; sponsors—Mary Boin, single, and Remigius Pirllia.

Hubert, Mary and Susanna Catharine, twins, born Aug. 12th, of Anthony and Mary Hubert; baptized 26th; sponsors—Adam and Catharine Susanna Lochler.

Hiether, Laurence, born 10th, of Thomas and Catharine Hiether; baptized 31st; sponsors—Laurence Schiny, widower, and Catharine, widow.

Huguenu, Louise, [*in the Register "Ludovica"*], born Oct. 18, 1793, lawful child of Ludovic Huguenu, inhabitant of Prinstown [*Grinstown?*]; baptized 31st; sponsors—Rosina Louisa Goirson and Andrew Celeorn, French, formerly residents in the Island of San Domingo.

[*Note.—The name of the priest as recorded by Fr. Heibron is as follows: "B. A. D. Phalen" which however should be Phelan. What the three letters "B. A. D." signify might be a puzzle for cryptologists. The "D." likely stands for Dominus, i. e., Mister.—T. C. M.]*

Kessler, Joseph Philip Leclere, born Aug. 16, 1793, of Joseph George Leclere and Elizabeth Kessler; baptized 31st; sponsors—John Baptist Joseph Philip Anthony and Elizabeth Martin, French, formerly residents in San Domingo. B. A. D. Phalin [*sic.*]

Sigoigne, Peter Augustus, born ——, of Peter Augustine and Anna Mary Condemine Sigoigne, inhabitants of the Island of San Domingo; baptized 31st; sponsors—Jacob Aubert and Mary Bernardine Condemine, French, formerly residents in San Domingo.

[*Signed:*]

"Peter Helbron."

September.

Demarie, Andrew, born June 28th, of John and Mary Rie Demaire [*but the signature reads "Demarie"*]; baptized 18th; sponsors—Andrew Seguin, youth, and Elizabeth Rie, single.

[*Signatures:*]

Adre Seguin.

F. S. Demarie.

G. Demarie.

Helbron.

Elizabet [Rie].

[*Note.—Crowded in at the top of the page is the following:—*]

Mazé [*two words untranslateable*], Mary Ann, born ——, of John Mazé, born at Nantes [*in the text "Naneti," in France,*] and his wife, Elizabeth Fourage, of Philadelphia; baptized Sept. 19th: sponsors—Tobias Fourage, brother of Elizabeth Fourage Mazé, and Mary Anna Manerfield, mother of Elizabeth. [*Baptized*] by me William Elling, at the time missionary at St. Mary's, [*church near by Holy Trinity.*]

[*Note.—In the foregoing record is the first mention of Fr. William Elling as having officiated at Holy Trinity. The part played by this*

missionary in the schismatic troubles at the above church from 1796 to 1802 has been told in these RECORDS (for 1905), xvi. 54, to which the reader is referred. From the Bapt. Registers of 1802, it appears that Fr. Elling baptized Mary Ann Mazé, on "Sept. 19, 1794."—T. C. M.]

—, Augustine, August 10th, of unknown parents; baptized 19th; sponsors Augustine and Angelica Courroy.

October.

Flemming, Mary, born Oct. 19, 1793, of Jacob and Sarah Mielle Flemming; baptized 1st; sponsors—John Haugardt and Mary Faere.

Folk, Mary Elizabeth, born Sept. 17, of Peter and Mary Folk; baptized 19th; sponsors—Mary Alzmann and Timothy Lillerz [or Cellers?].

Millot, Louis, born May 4th, of Louis Emard Millot and Theresa Dubreuil, natives of the Island of [name indecipherable]; baptized 22d; sponsors—Louis Osmont and Rosa Lafitte, widow.

[Signatures:] Lamy. E. Millot. Louis Osmont.

St. Martin, Joseph Maria, born —, of Anthony Maria and Elizabeth Henrica Autruisseau St. Martin, of Cap François; sponsors —Joseph Grieard, of Cap François, and Mary La Care, wife of D Grellete.

[Signed:] "Bapt. R. D. Pharlen," [sic, another misnomer for Phelan, which occurs also in the two following entries. The letters "R. D." are presumably abbreviations of the Latin "Reverendus Dominus", = Rev. Mr. Pharlen.]

November.

—, Mary Magdalen, three years old negress of unknown parents; baptized 9th, by the same.

Wiederberg, Nicholas, aged six months and over, born of Nicholas and Eleanor Scharzin Wiederberg; baptized 10th, by the same; sponsors—the parents of the child.

Barthelemy, Frances Elizabeth, born Aug. 31st, of John Baptist and Frances La Garde Barthelemy; baptized 10th; sponsors—John Augustine La Gauterie [sic, but "Gauttrie" in the signature] and Mary Elizabeth La Garde. In testimony whereof

[Signed by:] Peter Helbron.

elisabete lagarde. Goullier La Gauttrie.

Lus, Margare, born 13th, of J. Jacob and Judith Lus; baptized 16th; sponsors—Margaret and Adam Premers.

Batches, Peter, six weeks old, born of Michael and Sala [Sarah?] Batches; baptized 17th; sponsors—Barbara Oehler and Caspar Heyl in place of Michael Kuhn.

Walter, Adam, born 21st, of Louis and Eva Walter; baptized 23d; sponsors—Adam and Margaret Premer.

[NOTE.—*Following is a record in the main indecipherable. As far as one may gather it states that Eugenia Mary Frances, daughter of sponsors Jacob Barteral and Mary Bernardine Condemeine. Baptism by Fr. Phelan.]*

—, Mary, born of unknown parents; baptized 25th, by the same; sponsors—Jacob Barteral and Mary Bernardine Condemeine, wife of De Sussan.

—, John Jacob, born —, of — and Mary Mallate; baptized the 25th, by Fr. Phelan.

December.

de Lineau, Claudia, born —, of Honorè and Mary de Lineau, all French, from Orleans; baptized 6th; sponsors—Claudia Laschalt and Jacob Clemeng, French.

—, Lucille Angelica, negress; baptized 11th, by Fr. Phelan.

Schmidt, Jacob, born —, of Jacob and Margaret Schmidt; baptized 21st, by Fr. Phelan; sponsors—Peter and Margaret Meyer.

Meyer, Margaret, born —, of Peter and Margaret Gollad Meyer; baptized 21st, by Fr. Phelan; sponsors—Jacob and Margaret Schmidt.

Godefroy, John Baptist, born —, of Paul Godefroy and Catharine Bassel, his wife—baptized 21st; sponsors—John Baptist Godfroy [*sic*, Godefroy ?].

Baptisms for the year 1794 (including 2 illegitimate), 77.

BAPTISMS FOR 1795.

January.

Borneille, Joanna Frances Mary, born Dec. 10, 1794, of John Baptist and Mary Rose La Grande de Belive [?] Borneille; baptized 1st, by P. Helbron; sponsors—John Baptist de Rorroy [*sic*,] and Mary Dauze.

[Signatures:]

Marie Dosse [<i>sic</i> ,].	J. Borneille, Jr.,—"jeune".
------------------------------	-----------------------------

De Touroy [?].	Savoy.
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J. Honnoraty.	Proueres.
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[NOTE.—*On the margin of the Register opposite the above record written in another's hand is this correction in Latin: "That the child baptized 'Joanna Frances Mary' was not a girl,—but a boy, whose name (in French) being presented by the sponsors, or parents, to Fr. Helbron, who was a German, sounded (mistakenly however) to his ears as feminine names.—T. C. M.]*

Burriat [Buriat ?], Catharine Charlotte, fourteen months old, of Jacob

Philip and Adelheid Laurereux Burriat; baptized 3d, by the same; sponsors—Charles Francis Bavoutz and Charlotte Catharine St. Victor, French by birth.

[Signatures:]

Ches F. Bavous.

adelaide.

Charlot Ste Victor.

Durochon.

Buriat.

Guizaro.

Sebastian, Catharine, born Dec. 18, 1794, of Charles and Apollonia Sebastian; baptized 5th; sponsors—Catharine Anna Bergs, widow, and William Sebastian, married.

Reüter, John, born Dec. 26, 1794, of George and Catharine Reüter; baptized 4th; sponsors—John and Elizabeth Pretter.

Grebell, Mary, born 4th, of Mathias, and Mary Schweit Kaiser Grebell; baptized 11th; sponsors—Catharine Bauer, widow, and Abraham Rohrer.

Cocheren [Cochran ?], William, six years old, born of Robert and Regina Cocheren, Methodists; baptized 19th.

Cocheren, Mary, born 8th, of same parents; baptized same time.

Imbert, Antoinette Charlotte, two months old, born of _____ and Frances Susanna Imbert; baptized 23d; sponsors Catharine Charlotte St. Victor and John Anthony Du-roche.

[NOTE.—*A few entries above the woman sponsors' name appears as "Charlotte Catharine"; moreover the man's family name as subscribed to the record by himself reads "Durocher," not "Du-roche."*
—T. C. M.]

Marx, Joanna Catharine, born 25th, of Adolph and Catharine Marx; baptized 27th; sponsors—Mary Cannel, married, of the "Ecclesia Anglicana", [*i. e.*, Church of England, and John Hochner, youth].

February.

Steffen, Peter, born Jan. 23d, of John and Catharine Steffen; baptized 1st; sponsors—Peter Remande, youth, and Magdalen Jungs, single.

Balwin [Baldwin ?], Catharine Sarah, born Sept. 14, 1794 [?], of John and Catharine Balwin; baptized 2; sponsors—Catharine and Caspar Hoffman.

Fox, George Laurence, born ——, of Michael and Margaret Fox; baptized 1st, by Fr. Phelan; sponsors—George and Catharine Braun.

Baumanns, Catharine, born ——, of Charles and Catharine Will Baumans; baptized 22d, by above; sponsors—George and Catharine Abt.

March.

Abt, Rosina, born Feb. 18th, of Henry and Dorothy Abt; baptized 1st; sponsors—Catharine and George Abt.

Lewis [*or. Louis?*], John, born Feb. 18th, of George, Lutheran, and Eleanor Lewis, Catholic; baptized 2d; sponsors—John Wather, married, and Mary Theiser.

Seering, Peter John, born 12th, of Nicholas and Eva Seering; baptized 15th; sponsors—[Rev.] Peter Helbron and Magdalen Ludwigs, widow.

Ridesheim, Adam, born Feb. 12, of Anthony and Elizabeth Ridesheim; baptized 18th; sponsors—Adam and Catharine Hoffmann.

Fetters, Anthony, born Feb. 6th, of Jacob and Catharine Fetters; baptized 18th; sponsors—Anthony and Elizabeth Ridesheim.

Morfey [*Murphy?*], Henrietta, born ——, of John and Mary Corry Morfey; baptized 17th, by Fr. Phelan; sponsors—Jacob Caly and Bridget Carry.

Boissier, John Nicholas, born Dec. 27, 1794, of John and Mary Catharine Doupet [*or Dousset*] Boissier, born in France, residents of Cap François in San Domingo; baptized 25th; sponsors—John Nicholas Momoro, French, and Joanna Louisa Brissier, native of Cap François in San Domingo.

Lybeck, Mary Clara, born ——, of Anthony and Margaret Lybeck; baptized 26th; sponsors—Mary Clara and Valentine Scharling.

April.

Ratzsileux, Margaret Celestine, born Feb. 2d, of Anthony and Mary Grana Ratzsillix [*sic*]; baptized 6th; sponsors—Margaret Isnaar, married, [*and*—Marveveau, single. [*In the record this name is doubtless through error written "Marvous."*]

[Signatures:] Moyau.

Victoire Ratzsilleux. Nicolas Marveveau.

Marie grannon. Caron.

Perrein. Piquet.

Costari, Henry Benjamin, born Jan. 3d, of Dr. Paul Valentine and Mary Joséphine Labarriere Costari; baptized 7th; sponsors—Benjamin Prouveur and Henrietta Fabre, French.

Reisser, Sarah, born ——, of Martin and Catharine Amman Reisser; baptized 8th, by Fr. Phelan; sponsors—Martin Reisser, widower, and Mary Premer, widow.

Wilson, Joseph, born Mar. 19th, of Joseph and Mary Wilson; baptized 17th; sponsors—Jacob and Barbara Hartmann.

Crosybie [*but Grousiltia*], Charles Francis, born in San Domingo, of Charles and Mary Catharine Toipell Crosybie; baptized 22d; sponsors—Francis Schallott and Catharine Plusinasche of a West India Island.

NOTE.—“Grousiltia” is probably the correct name as thus the father signs it.—F. X. R.[

Lochler, George Gabriel, born 17th, of George and Elizabeth Lochler;

baptized 23d; sponsors—Felice Francis Imbeer, French, and Mary Horns, single.
 Adeler, Joseph Louis, born 23d, of Paul Hubert and Mary Adeler, natives of the diocese of Noas [or Noar], Italy; baptized 26th; sponsors—Joseph Peverelli and Henrietta Sch[u ?]yler, single.

NOTE.—*The name of the diocese (as in the text) is not Italian. But what it may be, I cannot venture even to guess.*—T. C. M.[

Hocey [*Houg ?*], Mary Catharine, born 16th, of Anthony and Anna Mary Hocey [?]; baptized 26th; sponsors—Mary Catharine Demuths, single, and William Schneider, married.

Ambroas, Mary Elizabeth, born Mar. 1st, of Michael and Agnes Warrigns Ambroas; baptized 29th; sponsors—Mary Elizabeth Diedrichs and Peter Grobau.

Harris, Joanna, [*was she white, or colored ? the sponsors are recorded as negroes*], born ——, of John and Grace Harris; baptized 30th, by Fr. Phelan; sponsors—Peter Leveque and Mary Louisa, negroes.

May.

Schmidt, Sarah, born ——, of Adam and Anna Heiret Schmidt; baptized 2d, by Fr. Phelan; sponsors—Olive [?] Ray and Mary Jung. Losar, Catharine, born 1st, of John Peter and Catharine (Wendling) Losar; baptized 10th; sponsors—Catharine and David Frederick Gierard.

Leclare, Augustina, born Oct 11th, of Joseph Gorgorii and Elizabeth Leclare; baptized 14th; sponsors—Bernard Maney [*and*] Augustina Margaret Antoine.

[Signatures:]

B. Maney.	Duguet.
Poirson.	Elisa Leclerc.
Antoine.	Margaret Augustine Antoine.

Monaehen [*Monahan ?*], Susanna, born Mar. 4th, of James and Catharine Leyen Monachen; baptized 17th; sponsors—Margaret Miesbradel [?], married, and Nicholas May, married.

Chatard, Augier Mary, born May 1st, of Louis Peter, born in Paris, and Genevieve Batramie Thuret Chatard, born in "Sell," in the Island of "Hispaniola," (now San Domingo); baptized 27th, by Fr. Helbron; sponsors—Augier Mary Lelemboure and Margaret Frances Driau, wife of D. Theuret.

[Signatures:]

D. Theuret.	Chatard, Senior,—“ain”.
A. M. Deremboure.	Bartramie Thuret.
Theuret.	Chatard.
	A trigaut.

Godefroy, John, born Mar. 26th, of John Baptist Michael of San

Domingo and Mary Bessila Godefroy, born in Bordeaux, [*in France*]; baptized 27th; sponsors—John Martin Dupon and Catharine Bessile.

[Signatures:]

J. M. Dupon.

Jn. Bte. Michel Godefroy.

Marie B. Godefroy.

Chaterine [*sic*,] B. Godefroy.

Godefroy Jne [*i. e. junior*].

Midgilligen [*McGilligan ?*], James, two years old, born of James and Mary Telle Midgilligen; baptized 29th; sponsors—John and Catharine Skien [*Skeen ?*], of Ireland.

Branger, Louisa, born 24th, of William and Catharine Branger; baptized 31st; sponsors Louisa Hennegall, single, and George Gynther, youth.

Batillot, John Baptist, born ——, of Peter Marie and Mary Martha Mangin Batillot; baptized 31st, by Fr. Phelan; sponsors—John Baptist Lagrange and Eloise Batillot.

June.

Detune, Francis Lazarus, born May 16, 1793, of Francis and Joanna Revarin Detune; baptized 6th; sponsors—Francis Lazarus Caillou and Mary Justina Clementine Bushes.

Bushes [*Busches ?*], John Lazarus, born ——, of John and Mary Justina Clementine Bushes; baptized 6th; sponsors—Lazarus Callis [*sic, but not Caillou as above ?*] and Mary Justina Clementine Caillou.

Caillou, Mary Rosa, born Jan. 25th, of Lazarus and Isabella Merzie Caillou; baptized 6th; sponsors—Marcelle [*but should be Marcial as in signature*] Busches and Mary Justina Clementine Caillou.

[Signatures:]

Marcial Busches [*sic*].

François Detune.

Rigault, Louis Julian, born 4th, 1794, negro, of David Francis Hilary and Mary Frances, negroes; baptized 18th, by Fr. Phelan; sponsors—Louis Julian and Angelica Olivier.

Porter, Alexander, aged about twenty years, of John and Mary Elizabeth Porter; baptized 21st, by the same; sponsors—Michael Fox and Catharine Wagner.

Vautier, John Baptist, born ——, of Dominic and Mary Deluitre Vautier; baptized 22d, by the same; sponsors—[blank].

—, Frances, born ——, of unknown parents; baptized 28th, by the same; sponsors—John Louis Testart and Frances Goupigny.

Georgie, Louis Israel, born Sept. 12, 1793, of Joseph and Anna Barbara Georgie; baptized 27th; sponsors—Louis Hammer and Eva Heins, [*his wife ?*].

July.

Greem [*In entry Jan. 19, 1794, "Graehm"*], Mary Elizabeth, born

about June 15, 1793, of Joseph and Clara Greem, non-Catholics; baptized 9th; sponsors, [blank].

Dinot, Mary, born ——, of Charles and Mary Mershaud Dinot; baptized 13th; sponsors—Bartholomew Barbie and Mary Joanna Bevarin.

Fister [*but Pfister*], Catharine, born ——, of Amand and Catharine Fister; baptized 9th; sponsors—Michael Schyndler and Catharine Schneiderle.

[Signature:]' Amand Pfister.

Durousseau, Virginia Anna Louisa, born Oct. 10, 1794, of Mr. [Dmi i. e., Dominus] Alexander John Courard Durousseau de Ferriere and Anna Mary Elizabeth Courard Durousseau; baptized 10th; sponsors—Dml Louis Foucher and Anna Mary Fani Barlatier, all of Cap François in San Domingo.

Anton, Mary Antoinette, born ——, of Anthony and Charlotte Charlis Anton; baptized 14th; sponsors—Mary Beltge and James La Colle of France.

[Signatures:]

Charlotte Carles [*sic*].

Jaque Le Collay [*sic*].

Marie Peltier [*sic*].

[NOTE.—*The names as signed are doubtless correct; while those in the record (as above) are just as undoubtedly misspelled.*]

Barera, Louis, born ——, of Peter and Byetta Bagothe Barera; baptized 20th, by Fr. Phelan; sponsors—Louis Fulane and Charlotte Ladieu.

Greem [*In entry Jan. 19, 1794, and July 9, 1795, "Graehm"*], Salome, seven years old and her brother, William, four years old, born of William and Clara Greem, non-Catholics; baptized 20th; sponsors —Jacob and Judith Liser, his wife, Catholics.

August.

Legran [*but Legrand ?*], Charles Joseph, born ——, of Joseph and Rosa Legran; baptized 4th; sponsors—Charles Mariano Carrio and "Raguele" Emiliiana Peraud Carrio.

NOTE.—*This name "Raguel" is Scriptural; and so far as known is given only to men. Is it possible that Fr. Helbron misunderstood the name Rachele=Rachel as likely given by those foreign-looking people?—T. C. M.]*

Fonten, John Peter, born July 27th, of Andrew and Salome Latter Fonten; baptized 9th; sponsor—Peter Mollegallo. [*Thus the record; but likely Fr. Helbron, if he had entered this baptism more carefully, would have written two words Monte, Peter's family name; and Gallo, meaning that he was French.—T. C. M.]*

[Signatures:]

Lollin for Latter.

P. Milletz for Molle.

BAPTISMAL REGISTERS.

17

[NOTE.—*The following entry has been marked out with ink.—F. X. R.*] Laurent, Bathilda [Matilda ?], two years and ten months old, born in San Domingo, of Dⁿ Saxy and Irene Laurent; baptized 15th; sponsors [blank].

[NOTE.—The following (in French) is on a separate slip of paper pasted on the margin of the Register.—F. X. R.]

Mary Rose Meide Toris, daughter of Mary Gabriel Laurette Estive and de Pierre Toris; god mother, Mary Rose Victoria, god father, John Gernon; baptized, "I believe, in 1795 or 1796, at l'Eglise Alemande, i. e., the [German Church of Holy Trinity"], in Philadelphia.

Lupp, Louis, three months old, of John and Mary Lupp; baptized 15th; sponsors—Louis Roulin and Rosa Selle.

Boekle, John George, born Aug. 2, of Adam and Catharine Boekle; baptized 23d; sponsors—George Singer, youth, and Susanna Dennenissin, widow.

Becke, Conrad and Emanuel, twins, born 21st, of Emanuel and Anna
Mary Becke; baptized 23d; sponsors—Conrad and Elizabeth
Keller and Mathew and Mary Krebbel.

Luy, John Charles, negro, born _____, of John and Laura Luy; baptized 30th; sponsors—John Jack and Magdalen Biddesse.

Filling, Catharine, eight days old, born of Jacobin Filling and ——; baptized 31st; sponsor—Frances Catharine Minne.

September.

de la Combe, Mary Clara, born 5th, of Dⁿ John Anselm and Christina de la Combe; baptized 10th; sponsors Mary Clara and Valentine Scharling.

Wall, Anna, born 17th, of Francis Dominic and Elizabeth Wall; baptized 19th; sponsors—Anna Wife and Christian Kusser, Presbyterians; witness—"assistente"—Christmann Beyl, Catholic.

Dohris, Rosa, four months old, born of Dm Peter and La Marie Lourett Dohris, French; [then as far as one can make it out, the record has it that the father of the child was born in France; the mother at Cap François in San Domingo]; baptized 19th; sponsors—Jacob Schemayn and Rosa Victoria.

[Signatures:]

Gernon.

Sousous Victoria.

Christmann, Magdalen, born ——, of Jacob and Elizabeth Christmann; baptized 19th; sponsors—Magdalen Jung, single, and Joseph Fiell, youth.

Reichert, John Jacob, born ——, of John and Mary Elizabeth Reichert; baptized 19th; sponsors—Jacob Lanzinger, youth, and Mary, his unmarried sister.

Hartmann, Mary Magdalen, born 10th, of Jacob and Barbara Hartmann; baptized 20th; sponsors—Mary Dorothy Gros and Jacob, her husband, non-Catholic; witness—“*assistente ludi magistro*”—the schoolmaster, [*but of what place? of Holy Trinity church?*]. —, Magdalen, negro, twenty years old, born in America; baptized 22d; sponsors—Duranton Nau.

Prunot, Joanna Mary Romano, born May 25th, of Dm Sephari and Felicitas Mary Anna Genevieve Godefroy Prunot; baptized 26th; sponsors—Mary Theresa Julia Bona Romana Mainie Lot and John Mary Lesbazcelles, French of San Domingo.

Bieby, Mary Bibiana, born 10th, of Daniel and Caharine Bieby; baptized 28th; sponsors—Margaret Amann, single, and John Reiser.

October.

Mirsa, Francis William, mulatto, born —, of —; baptized 4th; sponsors—Dm Lavoh and Mary Elizabeth Martha Lavoh.

Maller, Elizabeth, born Sept. 13th, of Jacob and Elizabeth Maller; baptized 4th; sponsors—Elizabeth Kinsler and William Lockery.

Pyrens, Catharine, four years old, of William and Anna Pyrens, Lutherans; baptized 4th; sponsor—Jacob Moller, Catholic.

Manary, William, born Sept. 28, of John and Rosanna Manary; baptized 4th; sponsors—John Manary, youth, and Anna Leydelle, single.

Couk [Kock ?], Isabella, born Oct. 15, 1794, of Abraham and Elizabeth Couk, non-Catholics; baptized 6th; sponsors—Eva and Nicholas Seering.

Lyot, Louisa Charlotte Josephine, born Sept. 28th, of D. Charles Francis Lyot and Louisa Elizabeth Alexandra Minet; baptized 7th; sponsors—John Joseph Minie and Louisa Bovere [Bouvier ?].

Weis [Weiss ?], John, born 4th, of John, Lutheran, and Magdalen Weis; baptized 8th; sponsor—John and Elizabeth Walthers.

Kinds, Elizabeth, four years old, and Mary two years old, sisters, born of Jacob and Elizabeth Kinds; baptized 12th; sponsors—Catharine and Adam Rissals.

Baumann, David, born Aug. 4, 1791, and his sister Margaret, born more than two years ago, lawful children of Thom [?] Joseph and Margaret Baumann; baptized 14th; sponsors—Anna Hundes, married, and Christina Grauerin, single.

Abt, Elizabeth, born 16th, of George and Catharine Abt; baptized 25th; sponsors—Elizabeth and George Laschless.

Megarrel [McGarrigle may be meant ?], Thomas, born —, of John and Mary Megarrel; baptized 25th; sponsor—Rose Anna Schermann [Sherman ?].

Ossmann, William, born Sept. 16th, of Maximilian, of the Church of England, and Sarah Ohls Ossmann, Catholic; born in Bath, Eng-

land, baptized 25th; sponsors—Lang, schoolmaster—"ludi-magister," and Mary Anna Alsmann.

Pellisie, John Victor, born July 27th, of D. Victor and Joanna De Lajet Pellisie; baptized 29th; sponsor—Mary Schene and D. Gilbert Ferrier.

November.

Ganggennion, Louis, twenty months old, negro, born of —— Ganggennion; baptized 7th; sponsors—John Andrew Ferro and Magdalene Dauderson.

Guigue [*but written "Gick"*], Augustine Joseph, born Sept. 27, of D. Augustine and "Adelheide" [*but Adelaide*] Corzairs Gick; baptized 13th; sponsors—Joseph Mollynaris and Martha Julia Julian.

[Signatures:]

Adelaide [<i>sic</i>] Guigue.	François Chabran.
Marthe Jullienne Perrachon.	Josephine De Crosse.
Molinaris [<i>sic</i>].	Françoise Poulejon.

Woodler, Francis, born 11th, of John and Magdalen Woodler; baptized 15th; sponsors—Francis and Catharine Jung.

Montalet, Rosa Charlotte, three years old, of Dⁿi and Dⁿa Luca Belle Isle, born in "Scharlestown," [*sic*, Charleston ? in South Carolina]; baptized 23d; sponsors—Dⁿo Antonio Narcorile [*sic*], and Dⁿa Rosa Monsante [*but should be as below Monsente?*].

[Signatures:]

Rosette Monsente.	A. Marcorile.
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Maree [*but written Marain*], Elizabeth, born 20th, of John and Mary Savoar "Marain"; baptized 29th; sponsors—Susanna Savoire and Jacob Gassy [*sic*].

[Signatures:]

Jacques Gassier.	John Maree.
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December.

Moynihan, Maurus [*Maurice*], born 1st, of Daniel and Catharine Moynihan; baptized 6th; sponsors—John Leahy, youth, and Mary Reilly, single.

Stamm, Louis Joseph, born ——, of Joseph and Mary Stamm; baptized 11th; sponsor—Louis Farnes, Lutheran; witness—"assistente"—Anthony Heim, Catholic.

McLaughlin [*but written "Mecloghlyn"*], Catharine, born ——, of Denis and Mary Mechloghlyn; baptized 17th; sponsors—Catharine Gylmore [*Gilmore*] and Denis Christy.

Delfau, John Edmund Felix, one year and four months old, born Aug. 23d, 1794, of John Baptist Blaise (of Bordentown), [New Jersey] and Mary Werret Delfaut [*sic, but not Dufaulti*]; bap-

tized 23d; sponsors—Michael Edmund Crespin and Sophia Margaret Bergan Crespin.

[Signatures:]

Dufault. Verret [sic] Delfault. Bergue Crespin.

Carron [or Garron], Mary Catharine, born 6th, of Peter Nicholas and Rosa Durranton Garron [sic]; baptized 25th; sponsors—John Baptist Biesson [sic] and Mary Cornudett.

[Signatures:]

Mary Cornudett. Carron. Jⁿ Bapt Piesson.

Schumacher, John Jacob, born 21st, of Christian Joseph [Schumacher?] and Elizabeth Lanzinger; baptized 10th; sponsors—Jacob and Salome Lanzinger.

Baptisms for the year 1795 (including 8 illegitimates), 109.

THE PREHISTORIC FINDS OF MICHIGAN.

BY THE REV. JAMES SAVAGE, DETROIT, MICH.

For many years reports have come of finds of chilled copper implements found in the various localities of Michigan, such as knives, axes, spear and dagger points, saws, etc., of chilled copper. These chilled copper specimens give forth as clear a tone as a bell. The copper implements of Wisconsin and Michigan made by the Indians are as dead in tone as a shingle. Evidently no attempt was made at hardening in their manufacture. They are as soft and malleable as the crude copper from which they are made.

Much also has been written from time to time regarding the prehistoric work done in the mines of Lake Superior Region—Isle Royal, the mines near the present City of Houghton, and the mines of Ontonagon.

The following are extracts from a paper read by the Hon. Joseph Greusel, of Detroit, before the Michigan Pioneer Society at the annual meeting of 1905. This paper is recorded in the *Michigan Pioneer and Historical Collections*, Vol. 35, pages 324, 325, 326. Mr. Greusel states:

Some years ago I became acquainted with Alonzo C. Davis, an old Lake Superior mining superintendent. Later he was a member of the legislature. . . It was at Lansing that he told me of his experience in opening the Minong mine on Isle Royal.

The company had a tract on the island of a thousand acres with surface indications of copper. Mr. Davis was made superintendent, and in 1870, I think, work on the new mine began. It was necessary to decide where to sink the main shaft. Davis went over the tract, and in his best judgment selected a spot in the midst of the primitive forest. Trees were cut, trees as large and as old as any on the tract. Then excavation. It was expected that the removal of a slight covering of surface earth would bring the shovels to the rock, and from thence on quarrying would continue to the lower depths of the vein.

But it did not turn out that way. There was a great deal of earth at the mouth of the new shaft. As they dug, the earth caved in, always enlarging the circle of operations. At some depth below the tree roots, after awhile, the skeleton of a deer, or moose, was uncovered. The bones were quite sound. The sight of them aroused speculation. Great trees growing above this burial place—trees that the rings evidenced had been of tolerable size when Columbus made his voyage across the Atlantic. Yes—great matter for speculation. The theory of Mr. Davis was that this particular spot had, at a former time, been a depression in a clearing, and was filled with water. The animal whose bones were discovered had resorted to the water to drink. It was at a time of the year when it was frozen, and the ice was thin. The animal broke through the ice and perished.

How did the depression fill up? The winds of many years drifted surface sand and soil therein, vegetation formed and moulded away. The forces of nature, the winds, the rains, the frosts, had acted, filling slowly, dust to dust, over the skeleton of the deer.

Well, they continued to remove this earth and to dig. The operation was a bit vexatious; the banks caved and the pit enlarged. At length the bottom—the rock bottom—was reached. Clearing out the soil there was revealed a spacious basin. In it a mass of pure copper approaching 5,000 pounds in weight. Pure, solid copper—a great smooth mass without point, projection or cavity; protuberances shaved off, and

marks of cutting tools all over it. Cutting tools—some cart loads of them—lay about the basin. . .

What was the secret here uncovered? This: They had struck upon the mine of some ancient race, whose tools were stone; men of the stone age, mining for Lake Superior copper. The mass that Davis uncovered was too heavy to be removed from the pit by the men who first found it. They had no sufficient hoisting apparatus. Accordingly they had carved away at this particular mass of copper, removing strips and sections of it; their tools leaving it trimmed as we have seen.

But they left it there. Why? Some sudden catastrophe had overwhelmed them. The stone tools so plentiful about; the elegant piece of copper abandoned. The work had been stopped and the workmen disappeared. The dimensions of the pit testify that many men had been employed in it. They had hit upon and worked a considerable stretch of the main vein of the Minong mine of our days. Undoubtedly men skilled in mining, as mining was in their age. The rocks were heated with fires; water was dashed upon the rocks, and the rocks became pliable and split, leaving the copper to be plucked out.

The subsistence of these men must have come from a more fertile and distant region, consequently there was navigation and commerce, of a sort, in that stone age—the miners in this remote region fed and provided by the people who needed the copper; boats and boatmen to bring provisions to the mines and carry back with them the treasures of the earth.

They have perished—miners, merchants, husbandmen and navigators. The principal vestige of their labors and their enterprises is the ancient pit on Isle Royal.

See paper read by Henry H. Riley, February 5, 1879, *Michigan Pioneer Collections*, Vol. 3, 1879-80, page 43.
Extracts from paper:

The ancient mining at Isle Royal, near the northern line of Lake Superior, has excited amazement. The island is about fifty miles long, from five to nine in breadth, with a ragged,

rocky shore, and cut up into deep gorges, and is covered with a growth of timber. The pits are from ten to thirty feet in diameter, from twenty to sixty feet in depth, and are scattered throughout the island. They follow the richest veins of ore with great knowledge and skill in the art of mining. They are connected underground, and drains are cut to carry off the water; there is one deep cut in the rock, covered its entire length by timbers that are now decayed, and the whole is a mass of rotten wood. At McCargo's Cove there are nearly two miles of pits very closely connected; quantities of stone hammers and mauls, weighing from ten to thirty pounds, have been found, some broken from use and some in good condition; copper chisels, knives and arrow-heads have been discovered. The copper tools seemed to be hardened by fire. It is difficult to determine their original workmanship owing to corrosion, but there is evidence going to show that they were originally polished and of good workmanship.

The working out the ore was no doubt by heating and pouring on water—very slow and tedious, and yet it is said that although two hundred men with their rude way of mining could not accomplish any more work than two skilled miners can at the present day, that at one point alone, on this Isle Royal, the amount of labor performed exceeds that done on one of the oldest mines on the south shore, which has been operated with a large force for more than twenty years.

When were these pits opened? By whom? Who can tell? Forests have grown up and fallen and mouldered over them, and great trees, three hundred and four hundred years old, stand around them today, counting so much, and only so much, time for us in our efforts to fix the age of those mines.

See also address of Professor Charles D. Lawton, Commissioner of Mineral Statistics, *Mines and Mineral Interests of Michigan*, published in *The Semi-Centennial of the State of Michigan*, June 15, 1886, pages 61 and 62. Professor Lawton in his address states:

The Indians who occupied the country at the advent of the white men had no knowledge of the matter. No suspicion existed that any mining work had ever been performed in this country until within a recent period. Then the discovery was made that the ground had been previously occupied and that these metalliferous veins had been long ago worked and large amounts of copper obtained, but at what time and by whom is only a matter of conjecture. Of the high antiquity of this work there can be no doubt, since the pits which had been made had become filled up with soil and decayed vegetation and were overgrown with large forest trees. In the pits, when cleared of the accumulated dirt and rubbish, have sometimes been found large masses of copper which the primitive workers had unsuccessfully endeavored to remove. At the Minnesota, Caledonia, Mesnard, and at many other mines, masses of copper of many tons' weight have been discovered lying at the bottom of the pits, covered with dirt and surrounded with stone hammers, pieces of burnt wood, and even copper tools and other evidences of former labor.

An instance of the finding of a mass of copper at the Mesnard, in 1862, was related to me by Mr. Jacob Houghton. The mass weighed 18 tons of pure copper, and had been removed a distance of 48 feet from its original bed by the ancient workmen. Abundant evidence of their efforts was still manifest in the stone hammers and bits of burnt wood that were found about the mass and in the spot from which it had been taken. The mass itself was nearly buried beneath the accumulation of earth and decayed vegetation, and forest trees of maximum size were growing over it. Finds of this kind were not unfrequent in an early day; but to the Indians who roamed the country at the time of its discovery, to the Jesuits and voyageurs, this fact of ancient mining was unknown.

In 1876 Governor Bagley, who was then Governor of Michigan, sent this same nodule of copper described by the Hon. Jos. Greusel to the Philadelphia Centennial. The copper nodule was then in the collection of the De-

troit Scientific Society. As far as I can learn, its weight was a trifle over 5,300 pounds. It bore marks of heavy pounding from the large stone hammers found in the bottom of the mine. When this prehistoric specimen was returned to Detroit from the Philadelphia Centennial, it lay for months on the dock at the foot of Shelby Street, and, as far as I can learn, was sold to a smelting works for its commercial value.

In the year 1885 Capt. Henry Reany, who then was chief clerk of the Lighthouse Department of the Great Lakes, told me of a find made when digging for the foundation of a lighthouse built by the United States Government at the head of Lake Michigan, west of St. Ignace. He stated that when the workmen had excavated four feet deep for the foundation of the lighthouse, they unearthed a cedar box three and one-half feet long by eighteen by eighteen inches dovetailed. The box contained chisels, saws, axes, knives, etc., which he stated would remind one of a carpenter's kit and tray. These tools were all, he stated, of chilled copper. He spoke of one saw in particular, some twenty inches long, that had several teeth broken out, showing its high temper and hard usage. I asked him what became of this box and its contents. He stated that he did not know. This is only a sample of the estimate in which such specimens were held by those who found them.

The prehistoric mines on the Mainland showed similar conditions as described by Mr. Greusel when discovered by the white man, i. e. "tools lay around in groups as though the workman," one old man related to me, "had left them down, gone to dinner and never returned." And why? Another instance of man's cruelty to man.

We find a similar condition of things around the Ontonagon Mine of Ontonagon River. Mining tools and implements of various kinds lay around, showing the

confusion and precipitation in which the miners left and never returned. I believe that it was from this mine that the large nodule of copper, weighing some six tons, and which is now, or was, in the Smithsonian Collection at Washington, was taken. The prehistoric mines of Ontonagon were reopened by the white man in 1847.

Those who are somewhat acquainted with the Indian's instincts, habits and dealings with his fellows, before the white man's conduct influenced him, have noted the heartless ferocity that utterly exterminated entire tribes and peoples. We can safely say that "Our People" were exterminated by the same helpless, insane ferocity.

There was a tradition among the Attiwanderons that their fathers utterly exterminated a great White People, taking their cattle and their lands. These same Attiwanderons were themselves exterminated, after the Iroquois had destroyed the Hurons, by the Iroquois, about the year 1650.

A similar tradition obtained among the Chippewa Indians. Chief "Shop-na-gun," an aged Indian who resides at Grayling, Michigan, tells with apparent pride how his fathers "killed off white man—way back—took much cattle and lands." Mr. Soper showed him a ceremonial taken from a mound below Grayling, and asked: "Did the Indian make that?" He answered indignantly, "No, Indian no make; white man make long ago, way back!" He asked, "Where you get?" We told him we dug it up. He looked at me indignantly, and coming forward, his hand extended and index finger pointing, called my attention to a large Bible on his desk, saying, "See book; book says no dig 'em up; let them rest."

WAR TABLETS.

The first war tablet we found, describing a battle between these Prehistoric People and the Indians, was on

August 9, 1909, in one of a group of eleven mounds that we discovered on a high tableland at the juncture of the Au Sable River and a stream emptying into the Au Sable from the south, thirteen miles below Grayling, Michigan.

The next war tablet was found some two weeks later by Mr. Soper and a party of explorers in Wayne County near Detroit, two hundred miles from the first find.

Since these first finds of war tablets, we have found five more; in all seven tablets describing battles and the death of one or other of their chiefs, showing the manner of his death, the moon and quarter of the moon in which he was killed. Judging from the number of war tablets, the labor it must have taken to make them, the accuracy displayed in description, and the distance apart where found, one would naturally conclude that these wars were many, protracted, and general.

FIRST DISCOVERY OF THESE PREHISTORIC MOUNDS.

In the year 1890 a young man by the name of James O. Scotford discovered a mound by accident whilst in the employ of a Mr. Stewart. Mr. James Remick owned in Montcalm County a large tract of land called "Slashings," or land on which the pine had been cut. Mr. Scotford was engaged to throw a fence around a tract of these "Slashings" for a cattle range. He ran a line fence. This line ran over a hillock some thirty feet across. When digging a post-hole on this hillock his auger struck something hard—too hard to be a root, and there were no stones in the place. His curiosity prompted him to get a spade from his companion, who was setting posts after him. He dug the object up and found it to be a large earthen casket. He had broken the cover with the auger. The casket was unbroken. This was the first discovery of these mounds in Michigan.

There were many small mounds and hillocks around

Edmore which were looked upon before this find as natural formation or the results of uprooting of large trees. As a result of this find a number of people dug into hillocks and mounds around Edmore, with more or less success in finding prehistoric specimens.¹

Mr. M. E. Cornell, who died in 1902 or 1903, of Battle Creek, Michigan, published a pamphlet regarding these finds around Edmore and Wyman. (These villages are about three miles apart.) He had made extensive excavations—finding caskets, tablets, etc., with cuneiform and hieroglyphic writing. Regarding conditions of some of these finds he says: “On this point, take as a specimen the fact that a casket was found under the root of a pine tree, which by concentric circles was shown to be above three hundred years old; and that one of the roots of the tree had grown through the corner of the casket.

“Three caskets have been found pierced by roots of trees growing on the mounds over them. We found one with the cover broken in by the root of a tree, and the casket was filled with sand. The root was coiled up inside the box, but so decayed that it was broken with a touch. Only the decayed stump of the tree and a few rotten roots were left. Professor Wessels, the writer, and the three others were present and took part in the digging. The Professor lifted the casket from its ancient bed with his own hand, exclaiming, “*Gentleman, this is no fraud.*”

A professor of the University of Michigan, in an address to a scientific gathering assembled at Chicago, in 1907, denounced these finds as “fakes.” In his address the professor tells us that some other archæologists viewed some photographs of these finds and in their indignation used “vigorous utterances.” If these gentle-

¹ See M. E. Cornell's Pamphlet, published 1892.

men had refrained from the "vigorous utterances" mentioned by the professor in his address, the group of gentlemen, which the learned professor kindly designates as "The Syndicate," would undoubtedly now have a collection that would astonish the world, and hundreds of these specimens, if not thousands, that are now broken and thrown away, and therefore lost to the world and to science, would have been preserved and we might have a museum in Michigan worthy of the name, which we now have not.¹

THE MOUND BUILDERS.

There seems to be a general opinion among scientists that a people, whom they designated as "Mound Builders," were the original inhabitants of North America. The same opinion seems to obtain regarding the Prehistoric People who mined the copper mines of Isle Royal, the mines around Houghton and of Ontonagon, namely, that these people belonged to a distinctive people called the "Mound Builders."

In the Thirteenth Annual Report of the Bureau of Ethnology, Washington, page xlvi, it is shown that after a long investigation the conclusion arrived at was that the Mound Builders were "the historic Indian and his ancestors."

Col. Powell, of the Bureau of Ethnology, wrote an able defence of this same opinion, given in another number of this same annual, namely, that the Mound Builder was the Indian, and this from the contents of the mounds found in different parts of the country. This opinion agrees with the report of DeSoto, the reports of early missionaries, and also with the report of a French officer stationed at St. Ignace.

The prehistoric mounds of Michigan which Mr. Soper

¹ See address in *Anthropologist*, first number of 1908.

and myself have opened are as a rule not more than ten to thirty feet in length, frequently oval in form. Some are round or nearly so. These latter are, as a rule, not more than eighteen inches in height. They are flat, with an indication of a moat around them. They are not more than two to three feet in depth. Where found on highlands, frequently an elongated basin-shaped stria of charcoal and ashes shows the contour of the open grave when the body was laid away. The outer and upper rims of this basin-shaped stria come to within sixteen or eighteen inches of the surface of the ground. In Wayne county the country is flat, and the formation of the soil is lake sand. Here the basin-shaped stria is not so marked.

We have opened up more than five hundred of these mounds in the counties in which we have worked, a territory extending over two hundred and sixty miles. We have diligently inquired regarding the localities of other finds and have so far located sixteen counties of Michigan in which these specimens have been found. We are confident that we are only on the borderland of this great prehistoric people.

These mounds or graves, as a rule, are found in groups. The Sylvan Club owns two forties (minus 2 acres) on the Au Sable River, Crawford County, Michigan. On the west forty we found only one group of mounds. This group contained eleven mounds. On the east forty acres we found three groups of mounds—one of three, another of seven, and another group which covered an acre or more of ground. In this group some were close together, others from forty to sixty feet apart. We opened every grave we found on this group, and found but one specimen. It was a large, well-made chilled copper spear-point. In the group of seven mounds we found two tablets—one of copper, the other of stone; one copper knife, and one medal of sandstone. In the

group of three we found only one specimen—a beautiful medallion of dark hard stone. In the group of eleven mounds, on the west forty acres, we found six specimens—two slate tablets, three copper spear-points and one very handsomely worked ceremonial. We found groups and lonely graves along the Au Sable as far as we explored. Some of these groups were half a mile or more back from the river.

These prehistoric mounds of Michigan contain caskets, lamps, bowls, pipes, tablets, etc., of clay: battle axes, knives, spear, dagger and arrow points, domestic utensils, knives, saws, chisels, spades, etc., and a variety of ornamental wearing apparel—all of chilled copper; stone tablets, medallions, medals, skinning knives, various implements and of strange designs, the object of which we cannot imagine. One remarkable feature of these mounds is that they contain no flint implements of any kind, nor have I seen any stone or copper beads; other ornamental wearing apparel is frequent.

Mr. Henry Gilman, of Detroit, in a paper read before the Detroit Scientific Association in 1874, speaking of prehistoric mining on Isle Royal, states: "With the exception of stone hammers, no other tools formed of stone have been found."

On these mounds you may find great, large and aged trees—oak, pine, and other varieties. The decayed roots of pine and other trees that grew, thrived, and died on these mounds are there. They contain another peculiarity—there is a stria of charcoal and ashes in each mound. This stria often shows the basin-shaped contour of the mound when its possessor was laid away to rest. There does not appear, as a rule, sufficient charcoal and ashes for cremation, only enough for purification. In some mounds, however, there is a heavy stria.

¹"Michigan Pioneer Collections," Vol. 3, page 207.

Figure 2



BLACK SLATE

Found near Grayling, Crawford Co., Michigan, 9 August, 1909



REVERSE OF THE SLATE

On the mound in which one copper tablet was found there stood the decayed stump of a large pine-tree. This mound was eighteen feet by nine, of oval shape, and stood three feet in height. When we came to the roots of the tree, the man in the pit remarked, "We can't dig any farther here till we get an axe; that hand ax is not heavy enough to cut these roots." I jumped into the pit and directed him to clear away the earth from the end of the root most exposed. When he did so, I got hold of the root. It was so decayed that we easily tore it off and threw it onto the bank. I noticed that the roots of the tree had perforated the basin-shaped stria of charcoal and ashes on the sides of the mound. Directly beneath the stump there were ten to twelve inches of sand between the lower center of the stump and the stria of charcoal and ashes at the bottom of the mound. There lay the copper tablet, directly beneath the stump on the stria of charcoal and ashes.

I was the first to see the tablet illustrated here, as it lay in its ancient bed. It alone was left to tell the story of the manner of its master's death, whose bones had long since mingled with the ashes that covered the bottom of his grave. The mound in which this tablet was found was nearly round, ten feet across and flat, and not more than eighteen inches in height. On the side of the mound, to the northeast, stood a tree. One of the roots of this tree had grown across the tablet, binding it solidly down and might in time have broken the tablet, as the tree was strong and vigorous. This mound was one of a group of eleven mounds. In this group we found six specimens.

Presuming then that these are the same people who mined the copper on Isle Royal and worked the prehistoric mines on the south and southwest shore of Lake Superior, and those who left their foot-prints on the

sands of time, on the hillsides and river banks of Lower Michigan—in the shape of war tablets and battle axes to mark the resting-places of their chiefs; spear points and dagger and arrow points, their warriors; the sacred traditions of their religion on recording tablets, their priests; necklaces, medallions, medals and pendants of various designs, their loved ones; where, we might ask, was their seat of government?

If you go to the mines of Lake Superior you see at once that hundreds, if not thousands, of men were employed in these vast mines. These men must have had a guiding hand to direct them in their operations; and an object ulterior and greater than the desire to get a moiety of metal for personal use. There must have been a government and a nation behind them; a government to direct, and a great people scattered over a vast territory to be supplied with the output of these mines.

We might ask again, where were the headquarters of this People most likely to be located? It would seem strange if the Lower Peninsula of Michigan was alone their home. Why not look to the north shore of Lake Superior—to the east and west of it; to Upper Michigan, to Wisconsin, to Minnesota?

We simply suggest these questions as they were suggested to us when we tramped through the woods of Michigan looking for their long-forgotten graveyards, to disturb them and ask—Who are you? Whence have you come, and whither have you gone? The response that comes from these graves only shows that they had sentiments and love for their chieftains; devotion to God and His laws; affection and remembrance for loved ones as they laid them away to rest.

Those somewhat acquainted with the movements of various Indian tribes are satisfied that there was a succession of Indian tribes that inhabited the country of the

Lake Superior region. Take for example the Delaware Tribe, which later joined the five nations, which combination was called "the Six Nations of York State." It is a fairly well established fact that they once lived in the North Lake Superior region. The Foxes of Wisconsin, who gave their name to the Fox River, were first known coming from this same country, north of Lake Superior. They came around the eastern shore of Lake Huron; driven south by the Hurons, whose country they had invaded. They crossed into Ohio and thence west into northern Indiana, where we hear of them at war with a people called "Neutrals" or "Attiwanderons." This war between these tribes took place about the year 1606. When we next hear of them they are at the same work, common to the Indian of that day, marauding and murdering. The French officer in command at the post of St. Ignace, tired of this work, sent troops to chastise them. They administered the chastisement near the mouth of the Fox River, Wisconsin.

The climate and country north of Lake Superior must, in by-gone centuries, have had a charm to detain these successive tribes of Indians. And may not that same charm have caused "Our People" to make this same country their home, especially as they lived here perhaps thousands of years before the Delawares crossed the Straits of St. Ignace, or the Foxes tramped around the eastern shore of Lake Huron?

The Government of the United States has spent hundreds of thousands of dollars during the past fifty years to locate the port of entry of the Indian onto this Continent, and its findings are such as to satisfy any person reasonably inclined. Now that the trail of these people has been struck, why should not the Government take up this lead? Why leave it to individual effort?

We have forwarded our Booklet to a number of scien-

tists and curators of museums throughout the country. Our object was, as stated in the closing sentence of the introduction, "To arouse the interest of students of Philology or those engaged in historical or archeological research." We selected for the Booklet principally tablets, as these tablets contained more cuneiform and hieroglyphic writing than other objects. Our reason in so doing was to give philologists as great a variety of these characters as was at hand. From this fact, some of the recipients of the Booklet understood that most objects found were tablets; others again, that the Booklet contained all specimens found; and still others, that these finds were local, i. e. as the learned professor of Ann Arbor stated "over an area three or four miles in diameter."¹ The Booklet was variously received by those to whom sent; some recipients rejecting the finds as spurious on *their* interpretation of internal evidence, and on objections put forward from internal evidence which they were incapable of passing upon. At the same time, these individuals absolutely refused to avail themselves of the opportunity to arrive at the *external* evidence, which was and is open to all, and which is, of its very nature, eminently more cogent. Other scientists have kindly responded to our invitation.

Professor Jones, S. J., Keeper of the Archives of St. Mary's College, Montreal, has written a learned and able criticism on these Michigan finds. He is the first who has taken up this matter along the lines of science, showing the ancients of America to have had some of the same ceremonies and rites, etc., as the ancients of the Old World.

Philologists will no doubt in time throw sufficient light on the footprints of these ancient Peoples to trace

¹See Address of 1907, *Anthropologist*, first number of 1908.

them back to their parent stock. It took the philologist more than fifty years to find a key to the cuneiform writing of the ancient Babylonians, and the hieroglyphics of the Egyptians; and now that they have advanced in the art of interpreting the mode of expression of ancient thought, we may hope for an early solution to the present problem.

The question is asked; What has become of the tons of copper, the output of these ancient mines? This is one reason why we should look beyond Lower Michigan for their home. There was evidently a vast population supplied by this output, spread over a great territory. Where has it gone? Elapsing centuries have buried the various implements made from this output too deep in the ground for the plow or the harrow to disturb them; and where the country has been leveled off by the plow and harrow all traces of their ancient graves are gone. Therefore, the various implements buried with the dead in these sections of the country are lost forever. The only place to look for them is in the unbroken forest. The same may be said of implements lost. I have seen but three that were turned up by the plow; one in Gratiot County in 1877, and two small pendants in Wayne County in 1910.

One of the strange features connected with these finds is that the gentlemen who look on them as "forgeries" never seem to realize that no one man or syndicate of men could have placed these finds in the conditions in which some of them have been found. Lay aside the implements found. I defy any syndicate of men to duplicate these mounds. The basin-shaped stria of charcoal and ashes is buried beneath aged oak and pine trees. The roots of these trees, growing down and out, pierce the sides of this basin-shaped stria, giving indisputable evidence that this stria could have been placed there only by ancient hands. Nor do they seem to appreciate the

credit of herculean energy, versatility and genius they attribute to the maker of these finds, as thousands of them have been found in the sixteen counties of Michigan thus far heard from, and no *two* of these specimens are alike. I see in *The Nation* of June 16, 1910, that another attack has been made from the same source as that made in Chicago in 1907, and along the same lines. It does look a trifle as though there was a "psychological" disturbance somewhere.

These attacks have only retarded progress to the final settlement of this question. They have kept men who should have been with us from examining for themselves on the ground. Any scientist who has done field-work could see at a glance whether the ground has been disturbed on, in, or around these mounds. If he could not, his opinion is not worth the having, either for or against. The publishing of the Booklet was to attract the attention of scientists, not to prove the genuineness of these finds. We know they are genuine. Our invitation to those gentlemen was to come and do field-work with us, examine and see for themselves.

The highest ideal the author of these attacks seems to be able to conceive of is that we must be looking for a market for the output of these mounds. I have collected for thirty years or more; I have many thousands of specimens, and I can say that I have never sold, nor do I intend to sell, a specimen.

LETTERS OF BISHOP HUGHES OF NEW YORK.

The letters herewith presented are selected from the Department of Manuscripts of The American Catholic Historical Society, Division of Letters.

To HORACE GREELEY.

H. Greeley, Esq.,

Dear Sir

Rt. Revd Dr. Henni & Mr. Norris of Baltimore will sail in the Washington to-morrow on their way to Rome, where they expect to arrive before Easter.

I am sure they will be willing to oblige you by taking any communication or small package you may desire to send to your correspondent in the Eternal City

Yours faithfully,
✠ JOHN Bp. of N. Y.

New York, Febry 19 48.

To DR. JOSEPH G. NANCREDE.

NEW YORK 11th April 1850.

Dear Friend,

I should have been very much occupied, indeed, if I could not receive the very welcome news contained in the first part of your letter, with pleasure and satisfaction. I congratulate you & Dr. Sam, on his passing so triumphantly thro' the ordeal that secures a Diploma. It is an evidence both of his talents, application and good conduct. And I trust it is but an earnest of that honour and success which shall mark his professional career. I should have regretted his failure at this time, because it would have been a great discouragement to him, at the same time I feared that his intense application and anxiety might have proved injur-

ious to his constitution, which had hardly yet acquired its firmness and capability of endurance.

The other portion of your letter did not give me the same consolation, for I hoped that your spirits and energies would be revived and strengthened by the rising prospects and success of your dear boy. However I shall not inflict upon you any observations on this afflicting topic, leaving it entirely to God and to your own exertions to reëstablish, even in a comparative degree, the contentment and buoyancy which belonged to you so uninterruptedly in other days. I hope they will return in a measure greater, at least, than they have been since the Almighty visited you with the sad privation over which you mourn.

BISHOP HUGHES TO DR. NANCREDE.

I wish you and Sam would come on and spend a week with us. He would find much *here* to interest him, during a short visit; and I am sure you would be pleased also, at witnessing the progress we have made in our new Orphan Asylum, our new Hospital, and our House of Protection for destitute females of good character. The hospital is perfectly crowded; and we shall have to enlarge the building immediately. We have not appealed to the public for one farthing in the way of charity for its support, nor will it be necessary until we shall enter upon the construction of suitable buildings on a *large scale*, to accommodate from three to five hundred patients. The Orphan Asylum is finished in all its parts, tho' not yet inhabited. It has cost thirty-two thousand dollars. But the institution which would now most interest you, is the House of protection for destitute but virtuous single females. There are at present under its roof between seventy-five and ninety of these unhappy creatures, who arrive in this country pennyless and friendless—having all the simplicity of their rural training and all the proverbial purity of their sex, in their

native Country. Employment is procured for them and they pay their own expenses during their sojourn in the House. After a kind of "apprenticeship" and the admirable instruction and training of the devoted Sisters of Mercy they are recommended one after the other, as domestics in the best families. More than three thousand that have been in the House, were provided for during the last year. But what would interest you most in *this* institution, would be the fixtures of steam engine, hot and cold water for washing, artificial heat for drying, gas for lighting and all other modern improvements to render their labour commodious, scientific, and profitable.

In other respects we are all getting on as usual. I have had copies of my Philadelphia Lecture done up for several days, to be forwarded to friends in Philadelphia and elsewhere. But I have been as usual very much engaged, and the thing is of such little consequence, to those who will receive them, that it matters little whether sooner or later.

In the mean time present my sincere congratulations to Doctor Sam, and believe me as ever

Your faithful friend and Servant in Christ.

† JOHN HUGHES, *Bp. of N. Y.*

PHILADELPHIA CATHOLIC HISTORICAL BRIEFS.

CATHOLICS NUMBERED 30,000, IN PHILADELPHIA, IN 1821.

In 1821-22 the Diocese of Philadelphia had one Bishop (Conwell), 11 priests, 16 churches, and 30,000 Catholic population. Hughes, *Jesuits in N. A.*, Doc. 1, P. II.

GEORGE MEADE.

The Rev. Matthew Carr, O.S.A., writing to Bishop Carroll, July 20, 1802, informed him that Mr. G[eorge] Meade "is returned from the West Indies worse than ever." This was the grandfather of General George Gordon Meade. He died Nov. 9, 1808, and was buried in the family vault in St. Mary's graveyard. A detailed account of him may be read in the RECORDS, III, p. 193. It is by the late Admiral R. W. Meade, and was read before our Society, April 30, 1891.

222 SUBSCRIBERS.

The subscribers to the Building Fund of St. Mary's Church, Philadelphia in 1763 numbered 222. Of this number 30 were German and 15 French. [Record at Holy Trinity.]

THE HOGAN SCHISM.

In the archives of the Propaganda in Rome are ten large codices filled with documents relating to the Hogan schism in Philadelphia, 1821-4; and more than half of two other codices deal with the same subject.

THE BLIND BISHOP.

At Notre Dame University, Historical Department, is a letter of Father Odin of Baltimore, dated October 20, 1833,

which tells of Bishop Conwell of Philadelphia being at the Council, but blind and led by a young man.

BISHOP CONWELL.

Bishop Conwell was appointed Bishop of Philadelphia on 26 November, 1819. This is so stated in an unpublished manuscript document in our Society "St. Mary's Church Draughts of Affidavits" (*1287 C Letters M.*).

The Bull of appointment was in existence in Bishop Conwell's time, but its whereabouts is now unknown. Bishop Conwell arrived in Philadelphia 25 November, 1820 [*ibid.*]. He had been consecrated in London, Sept. 24, 1820, by Bishop Poynter, Vicar Apostolic of London.

LOST THE FAITH.

The baptismal register at St. Joseph's, Philadelphia, for 1783 has this record:

"Johanna Catharine Perkinson daughter of James Perkinson, non-Catholic, and his wife Elizabeth, Catholic, born 178— Feb— Baptized by Father Molyneux in 1783."

She was born June 22, 1782. She married William Nassau, a Calvinist, and dropped her full name, always calling herself Ann. She became a Presbyterian. Several of her grandchildren returned to the Church. She died December, 1877, in her 97th year. (MSS. Letters K, L. Na.)

A CHURCH EXTENSION PLAN.

In the library of the American Philosophical Society at Philadelphia is a pamphlet entitled: "A Plan designing the extension of measures to promote the instruction of the members of the Roman Catholic Church and the Propagation of its Doctrines either through the Diocese of Louisiana the United States of North America, the Western Continent or the World." New Orleans. Printed by John Penrice, 30 Custom House Street. 1831.

It is in Theological Pamphlets No. 7603, No. 9, and has

30 pages. A transcript of the pamphlet will be procured for our Society.

CHARTER OF THE SEMINARY.

"The Philadelphia Theological Seminary of St. Charles Borromeo" was chartered by the Pennsylvania Legislature, April 13, 1838. It was part of "An Act to establish an Academy at Brookville in the County of Jefferson and for other Purposes." The incorporators were "John Keating, John Diamond, and their associates."

The charter gave all the "powers, privileges, and immunities," and was subject to the restrictions contained in an act entitled "An Act for the establishment of Laurel Hill College in Penn Township, County of Philadelphia, approved the 13th of April, 1835."

Nine Trustees were authorized. Five were to be laymen. The "first lay trustees" were John Keating, John Diamond, Joseph Dugan, Michael Magrath, and Mark Anthony Frenaye.

"THE POPE A NUISANCE."

In a pamphlet issued by Bishop Conwell of Philadelphia during the controversy with the Rev. William Hogan it is stated: "Prejudice seems to infatuate even good men; an example of this kind occurred lately in Philadelphia, when a member of a Grand Jury wished his fellow members to join with him in presenting the Pope as a nuisance."

After all, this is not to be wondered at when one considers the bitterness of the controversy between bishops, priests, and trustees. The sentiment of the Juror well conveys an idea of the disgust of the general body of the citizens at the unhappy and wild condition of affairs. The whole matter for four years had, indeed, become a "nuisance" to the public. So the Pope was, of course, held responsible.

NEWS FROM SPAIN.

The following is culled from the *Freeman's Journal*, January 25, 1826.

A letter from Madrid says: "It is stated that M. Justiniani, Nuncio of His Holiness at our Court, has just made known to our Government that the Holy Father, taking into consideration the want of spiritual aid experienced by the new Independent States of America, feels himself bound for the good of the souls of those Catholics beyond sea to give the canonical institution to the Bishops nominated by those States."

Although this referred to South America it was copied into a pew book of St. Mary's Church, Philadelphia, having the accounts for 1821-1826. [*Letters S.*]

Pews Nos. 1, 2, 3 were reserved for the Spanish Legation.

CATHOLIC EXAMINERS.

In 1825 Colonel A. M. Roumford opened at Mount Airy near Philadelphia "The American Classical and Military Lyceum." With Prof. B. Constant, his partner, he had been Professor of Mathematics from 1818 in the "Seminary" conducted by Prof. Constant.

Col. Roumford's Lyceum had for its Board of Examiners, Professor Keating, Mathew Carey, John Leamy, R. W. Meade, and Robert Walsh, all Catholics. A Prospectus of the Lyceum is at the Ridgway Branch of the Philadelphia Library. No. 6001, O k.

The Lyceum continued until 1834.

JOHN NEAGLE, ARTIST.

John Neagle, son of John and Unity, Catholics, born April 21, 1776. His sponsors at baptism were George Coffee and Anna Kelly. Was he the father of John Neagle, the celebrated Philadelphia artist, who was born in Boston, November 4, 1796, while his parents were on a visit to that City, and who died in Philadelphia September 17, 1865?

Neagle the artist was a pewholder at St. Mary's—No. 32 North Aisle. He lived at what is now 711 Sansom Street,

the house where the American Catholic Historical Society had its beginning in 1884. Mr. Neagle's daughter married an Episcopalian minister and, of course, abandoned the faith of her father, who had painted the portrait of Bishop Conwell, engravings of which have made his form familiar to later generations.

THE "PRE-EMINENCE" OF ST. MARY'S.

Rev. Matthew Carr, O.S.A., Founder of St. Augustine's Church, Philadelphia, in writing to Bishop Carroll, April 27th, 1801, said:

"I certainly always entertained an idea of St. Mary's possessing and continuing to enjoy a preëminence over any church to be erected in this city; it's evident however from the great extent of the city northwards, its great distance from St. Mary's & the considerable influx & increase of Catholics, that another church was requisite for the service of several hundreds who in the heat of summer and cold of winter scarcely ever go to St. Mary's. A considerable portion of those who now apply for pews in St. Augustine's are persons whom we hardly knew before as Catholics, & German families about to withdraw entirely from Trinity church. Moreover in case of sickness prevailing again, or even without any such calamity, the fatigue of attending so numerous & so dispersed a congregation is sufficient to break down in a short time the most vigorous constitution. But the other day Mr. Staunton most providentially escaped being smothered in the neighbourhood of North Second St., returning home from a sick call about nine o'clock at night."

A NUNNERY IN PHILADELPHIA.

In 1821 Bishop Conwell journeyed to Montreal and Quebec to collect funds to enlarge St. Joseph's Chapel for the use of the Catholics who adhered to him in the controversy with Father Hogan and the Trustees. On October 25, 1821, when in Quebec he addressed Bishop Plessis say-

ing: "The next thing most essential to us is the establishment of a Nunnery of Ursulines which we entertain great hopes of, as there are three young ladies in Philadelphia each of whom has an independent fortune of 10,000 dollars, making 30,000 dollars, who would be very anxious to enter into a *Religious State* for the purpose of educating their own sex and saving souls in Philadelphia. On our coming here they begged of me to make a representation of this and to strive to obtain the Sisters to *form* them when they would have a suitable situation for them which they expect to have prepared next Summer." (Quebec Ar.)

Who were these "three young ladies"?

THE NEW ST. JOSEPH'S.

We the subscribers agree to pay the sums annexed to our names for the erection of St. Joseph Church—January 24, 1838.

Dennis McCredy	Three Hundred	\$300
Philip Smith	two hundred	200
Joseph Dugan,	Three hundred dollars	300
Chas Johnson,	.....	100
Wm Whelan	.....	100
John Maitland	.....	200
Joseph Donath	.....	100
John McGuigan	.....	100
Philip Reilly	.....	100
Michael Magrath	.....	200
M. A. Frenaye	.....	300
Morgan Carr	.....	100
Rob Ewing	.....	150
Lewis Ryan one hundred Dollars	.....	100
Dr. B. McNeil	.....	100
Cornelius McCaulay	.....	100
Capt'n John Calvin	.....	100
John Dallett	.....	120

[MSS. in A. C. H. S.]

CATHEDRAL IN PHILADELPHIA.

Bishop Conwell writing to Bishop Plessis of Quebec, Oc-

tober 13, 1823, said: "The Sacred Congregation of the Propaganda has written to all the Bishops of the United States begging them to contribute towards the building of a Cathedral in Philadelphia and to buy ground for a cemetery in order that the Church may be free."

To which Bishop Plessis responded: "To show my sympathy with the idea of the Propaganda I send you the little that I am able to give towards building the future Cathedral. Later on I shall do more. Scarcity of money is felt all over and in Canada not less than elsewhere."

(Quebec Ar.)

PORTRAITS OF THE REV. MICHAEL HURLEY.

Thomas Sully's Register of Portraits shows that in 1810 he painted "Mr. Hurley Roman Catholic Priest" in "bust" portrait, and in 1813 painted one "kit-kat" portrait of the same priest. (*Pa. Mag.*, Jan., 1909.)

One of these portraits was, a few years ago, in possession of Mrs. Mary Hurley Cross, half-sister of Dr. Hurley, and wife of Benjamin Cross, musician. The other was in the possession of the Taney family of Middleborough, Md. Father Hurley's half-sister married Augustus Taney, a brother of Chief Justice Taney.

Father Hurley died May 14, 1837, aged fifty-six years.

SIX GOOD PRIESTS.

Bishop Conwell writing on July 25, 1823, to the Bishop of Quebec said: "Thank God we have six good priests in this city of exemplary lives and character who are doing much good; and during the Summer we have had ten, five of whom lived with me in this cenobium, without any revenue, by the attention of the good Catholics." (Quebec Ar.)

REV. DR. CARR'S REMOVAL TO ST. AUGUSTINE'S.

Rev. Dr. Carr, O.S.A., writing to Bishop Conwell, April 27, 1801, said: "Every consideration attaches me so much to my present situation at St. Mary's that I look forward

with painful concern towards a removal not only as a considerable sacrifice to personal convenience and satisfaction but likewise as a step that will entail on me more labour and perplexities than I have gone through since I came to America." (Balt. Ar. I H.³)

BARRY'S \$400 AND MEADE'S \$100.

When Rev. Thaddeus J. O'Malley of St. Mary's went to Rome in 1827 to appeal against Bishop Conwell's decision removing him from the pastorship, Mr. Edward Barry, a trustee, advanced him \$400. He sought to have the corporation of the Church repay him but by a tie vote at the meeting, April 26, 1827, this was refused though Mr. Barry voted in favor of the payment to himself. But at the meeting on July 24 payment was ordered by a vote of five to two. Mr. Barry again voted to pay himself.

This seems to have led R. W. Meade to present a claim for \$100 advanced to Father O'Malley. He did so and it was ordered paid November 7, 1827.

Father O'Malley retracted and submitted soon after reaching Rome.

GALLAGHER THE PUBLISHER.

In January, 1833, P. Gallagher, 83 Gaskill Street, Philadelphia, began the publication of "THE CATHOLIC THEOLOGICAL LIBRARY." The first work published was "The Catechism of the Council of Trent." The publication was approved by Bishop Kenrick, Dec. 7, 1832, and by all the Pastors of Philadelphia.

The Library consisted of 26 numbers a year, of 32 pages to each number, at \$2.50.

The agents were: Baltimore, Fielding Lucas, Jr.; Emmettsburg, Md., Rev. Edward Saurin (Sourin); Wilmington, Del., P. J. Fallon; Pittsburgh, Pa., Rev. John O'Reilly; Rochester, N. Y., James Buchan; Frederick, Md., James A. Galligher.

Who knows anything of Mr. Gallagher?

BISHOP KENRICK TO THE TRUSTEES OF ST. MARY'S CHURCH.

To Messrs. John Keefe, Edward Kelly, John McGrath, Wm. McGlinsey, and Archd Randall, five of the Lay Trustees of St. Mary's Church in the City of Philadelphia.

Gentn

At the hour of half past one p. m. this day I received a Communication with your signatures in date of the 18th inst. wherein you "disclaim all right to interfere in the spiritual concerns of the Church" and distinctly state "that the right of appointing, rejecting and removing Pastors is considered by you as included in these spiritual concerns." This disclaimer and statement are satisfactory to me, who feel conscientiously bound to maintain the spiritual rights of my office.

Your claim to the right of regulating salaries is understood of course as members of the Board of Trustees, whereof the charter constitutes the Pastors, not exceeding the number of three, an integral portion. I shall confide in the honor and justice of the Board and of the Congregation that that right be so exercised, that a reasonable provision shall always be made for Pastors duly appointed.

To give effect to your declarations, it will be necessary that measures in accordance with them be adopted in a legal meeting of the Board, before I can revoke the order for the cessation of sacred functions in St. Mary's. I therefore request a meeting of the Board on Monday next at the hour of 7 o'clock p. m. at my room in St. Joseph's. Mr. Archd. Randall will oblige me by giving due notice of the meeting to The Revd Jeremiah Keilly, and all the Lay Trustees. Had I received your letter at an earlier period, or had the duties of this afternoon been less multiplied, we might have assembled this Evening; and in amicable meas-

ures laid the foundation of the future harmony of the Congregation, and prepared for the celebration of the coming of the Spirit of peace and love. May he soon unite all our hearts, and make us one body and one Spirit!

Yours respectfully,

† FRANCIS PATRICK

Bp. Arath and Coadj. Phil.

St. Joseph's 21 May 1831

5 o'clock Saturday Evg

To the Trustees of the Roman Catholic Society worshiping at the Church of St. Mary's in the City of Philadelphia.

Gentn

I beg to inform you that being duly and exclusively invested by the Apostolic See with Episcopal jurisdiction for the government of the Diocese of Philadelphia, I shall myself henceforward act as chief Pastor of the Church of St. Mary's, and that I hereby duly appoint the Revd. Jeremiah Keilly to the office of Assistant Pastor of the said Church.

Yours respectfully

† FRANCIS PATRICK

Bp of Arath and Coadjutor Philadelphia.

Decr. 27, 1830.

By order

JNO. HUGHES, Secy.

REV. LEONARD NEALE TO REV. LEWIS DE BARTH.

Dr. & Revd Sir,

I should have written to you long since had not circumstances prevented me. I arrived at Philadelphia the Saturday preceding the Nativity of our Ld. The next morning I entered on my official duty. There is plenty of work & continual occupation; Four priests would not exceed the demands of the place. Since my arrival I have recover'd

considerably from my former indisposition and have gather'd flesh. I enquired into your Father's affairs & am sorry to inform you that what he left was no ways equal to his debdts. A Merchant who was his principle creditor administered on his goods according to the law of Philadelphia, whose claim even by this means, as I am informed, was not fully answered. His other creditors recd no portion of the proceeds. I have not been able to see the Merchant to enquire after family papers: Tho' I guess such enquiry would turn to little purpose. The late complaint has thrown papers & everything else into confusion. 500 of our Congregation were taken off by it & the effects will be felt for a long while. I hope it will not pay us another visit tho' many seem to be of that opinion. The French have been beaten in all quarters by the combined Powers as appears from tidings just come to hand. I expect that they will squeak before the end of next campaign &c. &c. My respectfull kindness to Mr. David & all our Gentlemen. Present my compts to Mr. & Mrs. Young & all enquiring Friends whose prayers I humbly crave. Ad altare memento mei.

Yr Sincere Friend & Br in Xt.

LEOND NEALE.

P. S. Mr. Keating presents his kind compts.

Philadelphia, Feb. 10, 1794.

REV. FRANCIS ROLOF TO BISHOP CONWELL.

Ph^A April 6th, 1821.

Right Revd Sir:

I received a letter of the Revd Mr. Rantzau, a Jesuit, who informs me, that the title of St. Mary's Church is yet in the hands of the Jesuits, which would be surrendered to you on writing to the Revd Francis Neal, the heir of the Revd Robert Molyneux mentioned in the charter of the congregation as the Pastor of it at that time. To take possession of the church it would be necessary, he tells me, to do it in

the presence of a peace officer by whom they are to be bound to keep peace under a sum of 50000\$ untill a juridical decision can be obtained. This was the advice of the ablest lawyers at Washington given to the Bishop of Norfolk.

Your Lordship's
Most humble & obdt Servt
FRANCIS ROLOF.

[N.R.—Rol.]

REV. FRANCIS NEALE TO BISHOP CONWELL.

ST. THOMAS MANOR, 1st May 1821.

Rt. Revd Sir,

On my return from the country Mission yesterday I rec'd your letter of the 26 ulto. I am sorry that your subjects continue obstinate. Your Lordship's demand to make over *real property* in fee simple to your person & heirs or assignees forever would (according to the Laws of Maryland) render the same land escheatable, which would never answer yr Lordship's intention. Before I send you such an instrument I think you would do better to see the words, expressions, titles of the said Daniel Swan & others to private lay Catholics, date of said instrument, time of recording &c. wch rendered the recording of the deed to Mr. R. Harding nugatory.

Yr Lordship knows that without being naturalized, *real property* cannot be possessed by you in the State of Maryland—it may be the same in Pennsylvania. If the deed to Mr. Harding gives me a right (I am secure that neither Mr. Harding nor Mr. Robert Molineux ever give any title to any person or body politick except by will & I am their only heir.

I remain Rt. Revd Sir
Yr very respectfull & obt servt.

FRANCIS NEALE.

Revd. Mr. Beeston had
no right

[N.R.]

ARCHBISHOP KENRICK TO FIELDING LUCAS. PUBLISHER.
BALTIMORE.

Dear Sir

I am quite willing that the edifying tale of "the Home of the Lost child" should appear as published with my approbation. It is not necessary that a formal approbation should be given, as it is only a reprint. You may send me twenty copies.

Yours respectfully,
FRANCIS PATRICK KENRICK,
A. B.

Baltimore, Jan. 14, 1853.

Addressed:

Fielding Lucas Esq

Present

Archbp. K. returns the proofs of the Christmas entertainments which appear to be an ingenious and pleasing allegory. He has no objection that it should appear as published with approbⁿ although for a formal sanction it should be submitted to a divine for examination, and certified by him to be correct, according to the plan laid down in the National Council. One of the Jesuit Fathers would be competent to examine it.

24 Sept. 1853.

REPORT OF THE BOARD OF MANAGERS OF THE A. C. H. S. FOR THE YEAR ENDING DECEMBER 20, 1910.

The Board of Managers of the American Catholic Historical Society submits, through its Secretary, the following report for the year now closing:

The Board has met regularly every month, during the year, except in July and August, and at every meeting a majority of the officers and directors were in faithful attendance caring for the interests of the Society.

An important step was taken by the Board in February in deciding to engage a Librarian, as it was felt that in consequence of the growth of the Library in books, MSS., documents, and objects of various kinds, it was almost imperative to secure some one who could attend to their proper arrangement and care. In consequence of this action, Mr. Martin I. J. Griffin was engaged and he entered on the duties of the office the same month.

The various standing committees have had a year of active work, reporting each month to the Board the progress made and plans outlined in their special line of endeavor.

The Committee on Hall, of which Joseph McAleer, Esq., is Chairman, had charge of the house, seeing that it was kept in repair and made comfortable and presentable.

To the Committee on Historical Research, Mr. Oliver Hough, Chairman, falls the duty of securing material suited for publication in the *Records*. This has been a comparatively easy matter during the year, as the Librarian, who is also a member of the Committee, has been able to present for consideration many valuable MSS. and documents of genuine Catholic interest and value which were stored away in the Library of the Society.

The Committee on Publication, of which Mr. Edward J. Galbally is Chairman, has attended to the publication of the *Records*, and owing to its zeal this year will see the task accomplished of bringing the issues of our magazine up to date as regards the time of publication.

The Committee on Library and Cabinet, Dr. Lawrence F. Flick, Chairman, has accomplished much during the year. Owing to its recommendation some valuable books have been purchased, such as the "Paraguay Relations," and the Library has been classified and put in order, duplicate books or those not germane to the objects or needs of the Society, disposed of, a catalogue prepared, and the Library put in good working order. In this important and extensive undertaking, the Committee had at its service the intelligent and efficient aid of the Librarian.

The Library has been fortunate in receiving donations from many of the members and also from other sources, and is always desirous of receiving more, as Catholic books, pictures, and MSS. are exceedingly acceptable and greatly desired,

The Committee on Finance is in the chronic condition of being in need of money. The financial affairs of the Society are well and carefully managed, but no Committee, even on Finance, can "make bricks without straw," and the Finance Committee of this Society is no exception to this universal law, and it could be hoped that the members of the Society, not only those who may happen for the time to be officers or members of the Board of Managers or of Committees, but *all* the members, who are naturally *all* interested in the welfare and continued well-being of the Society, should seriously consider the ever-pressing need of securing a fund that would be sufficient at least for carrying on the actual necessary activities of an organization which means so much for Catholic truth, Catholic interest, Catholic progress, as the American Catholic Historical Society, and take steps

for meeting in a comprehensive and enduring method this need. If every member would do *something*, the end would be attained.

What seems a perfectly feasible project for securing this much-needed object has been already suggested, namely, the raising of an "Endowment Fund," of say \$25,000, though one of \$100,000 would be far better, indeed four times as good. The raising of such a fund should not present unsurpassable difficulties, when it is considered over what a broad field the Society extends, the great Catholic population of the country, and the fact that the Society has several hundred members, who could, if they made an earnest and persistent endeavor, without doubt, raise this sum and thus place the Society on a sound financial basis. It would then be able to do well what it can now do but partially, for no society that is continually hampered by want of means, can do its best work, and the possibilities before an American Catholic Historical Society are so immense that it should not be restrained by poverty from any legitimate line of endeavor.

During the year eighty-six new members have been added to the Society:

Rev. Daniel J. Kehoe, D.D.,
Rev. Francis J. Purtell,
Geo. A. Ford,
M. A. Bunce, M.D.,
Miss Marie Shields,
Rev. Bernard A. McKenna,
Rev. D. J. Broughal,
Rev. Daniel L. McGinley,
Rev. Robert J. Thompson,
Rev. Fenton Fitzpatrick,
Mr. Wm. I. Shields,
Thos. I. O'Drain, M.D.,
Mr. Daniel O'Connell,
Miss Margaret Marie Marshall,
Mrs. James A. Mundy,

Jos. F. Moore,
Mrs. Ellen Ryan Jolly,
West Phila. Council Knights of
Columbus,
Santa Maria Council Knights of
Columbus,
St. Lawrence Council Knights of
Columbus,
Charles Carroll Council Knights of
Columbus,
Brownson Council Knights of Co-
lumbus,
Miss Margaret Kuhl Kelly,
Mrs. Anne Weightman Penfield,
Most Rev. John Ireland, D.D.,

Very Rev. Charles P. Grannan, D.D.,	Dr. Charles J. Cummings, Rev. Martin I. J. Griffin, St. Paul, Minn.,
Rev. Paschal Robinson, O.F.M.	Most. Rev. Wm. H. O'Connell, D.D.,
Rev. Jos. M. O'Hara,	Rev. George Hespelein, C.S.S.R.,
Rev. John F. Kiernan,	Rev. Jos. J. Kaulakis,
Rev. John C. Phelan,	Rev. Eugene Murphy,
Rev. John J. Walsh,	Rev. O. P. McManus,
Rev. F. J. Hertkorn,	Rev. George Glogowski, C.M.,
Mr. Peter Reilly,	Rev. Jos. V. Sweeney,
Mr. Joseph F. McDevitt,	Rev. James J. Carton,
Rt. Rev. Jas. A. McFaul, D.D.,	Rev. James J. Merz,
Rt. Rev. Dennis J. O'Connell, D.D.,	Rev. Edwin G. Werner,
Rev. Chas. W. Lyons, S.J.,	Rev. B. J. Dever,
Rev. Thos. P. Phelan,	Rev. Aloysius Scherf,
Rev. Edward H. O'Donnell,	Rev. James Timmins,
John G. Coyle, M.D.,	Rev. J. L. O'Connor,
Mr. Denis A. McCarthy,	Rev. James Gavin,
Mr. John P. Wall,	Rev. Joseph F. O'Keefe,
Mr. Frederic Welty,	Rev. Joseph Whitaker,
Dr. Wm. L. J. Griffin,	Rev. Wm. Lallou,
Dr. D. J. McCarthy,	Rev. Joseph I. Schade,
San Salvador Council Knights of Columbus,	Rev. Stephen J. Smith,
Philadelphia Council Knights of Columbus,	Rev. Joseph A. McDonald,
Rt. Rev. Monsignor T. J. Sha- han, D.D.,	Rev. Oscar Solymos,
Rev. D. G. Duggan,	Rt. Rev. Soter S. Ortynski,
Dr. Michael O'Hara, Jr.,	Rev. James A. Burns, C.S.C.,
A. J. Reilly,	Wm. A. Hayes,
Thos. P. Twibill,	Rev. John F. X. Walsh,
Francis J. Doyle,	Rev. Paul J. Lisicky.
Rev. P. F. Fogarty,	Peter H. Doyle,
	Thos. Reilly.

The deaths of the following are to be noted:

Col. John I. Rogers,	Philip Syng Physick Connor,
Martin J. Walsh,	Miss Margaret T. Green,
Clarence L. McIlhenny,	A member of the Com. on Library and Cabinet.
Rev. E. V. McElhone,	Rev. Francis A. Foy,
Rev. M. C. McEnroe,	One of the very first members and officers of the Society..
Rev. Wm. A. McLoughlin,	Mrs. Emily A. White.
Rev. John M. Breen,	
Rev. Samuel Cahill, S.J.,	
Rev. Charles Damer,	

At the meeting of the Pennsylvania Federation of Historical Societies, held on the first Thursday of January, 1910, the Society was represented by the Secretary.

For the next meeting of the Federation in January, 1911, the Board appointed as delegates Mr. Oliver Hough and the Secretary.

The Lecture Committee of the Board, of which the President of the Society is Chairman, arranged for two important lectures during the season. The first in April was given by the Rev. Joseph L. J. Kirlin, on "An Unpublished Chapter of the History of Catholicity in Philadelphia," and the second in October, on "Some State Supported Catholic Schools," by the Rev. James A. Burns, C.S.C., Ph.D.

In concluding this brief report of the Board of Managers, it need only be said that the Board invites the coöperation of every member of the Society in its work, so that it may be strengthened and inspired by active sympathy and substantial aid in performing all the duties entailed in being chosen as officers and managers of such an important organization as the American Catholic Historical Society.

JANE CAMPBELL,
Secretary.

60 AMERICAN CATHOLIC HISTORICAL SOCIETY.

FINANCIAL STATEMENT FOR THE YEAR ENDING NOVEMBER 30, 1910.

Receipts.

Dues from members	\$1901 00
Advertisements, subscriptions and sale of "Records"	407 51
Sale of duplicate books and magazines.....	143 34
Bequest of Miss Mary L. Hardy	379 70
Donation from Mr. Griffin	50 00
Contribution to Special Fund	600 00
Interest on deposit	7 45
	—————
	\$3489 00
Balance December 1, 1909	144 17
	—————
	\$3633 17

Expenses.

Interest on mortgage.....	\$154 00
Taxes, water rent, coal, gas, and repairs.....	325 75
	—————
Printing "Records"	\$925 87
Salary of editor.....	150 00
Copying registers, etc.....	97 00
	—————
Books purchased	63 23
Cataloguing	122 05
Account of salary of librarian	600 00
	—————
Postage, printing and stationery.....	785 28
Commissions.....	217 15
Salary of clerk.....	39 50
	—————
Annual dues in Federation of Historical Societies..	4 00
Assessment Federation of Catholic Societies	15 00
Entertainments	81 54
Payment of loan	200 00
	—————
Balance November 30, 1910.....	\$3475 09
	158 08
	—————
	\$3633 17



to face 2 b.



THE MOST REVEREND PATRICK JOHN RYAN, D.D., LL.D.
Died 11 February, 1911.

THE MOST REVEREND PATRICK JOHN RYAN, D.D., LL.D.

In recording the death, on the 11th of February, 1911, of the Most Reverend Patrick John Ryan, D.D., LL.D., Archbishop of Philadelphia, the American Catholic Historical Society desires also to express its profound sense of the great loss sustained by it in the passing away of a member with whose long and most distinguished career as the Ordinary of the Diocese of Philadelphia the life of the Society has been almost contemporaneous; whose keen interest in the work of the Society during that long period never flagged; who repeatedly made leisure, in the midst of his well-nigh innumerable ecclesiastical and civic preoccupations, to consider and debate with its officers the needs of the Society, gave the sanction and encouragement of his name and office to its appeals for generous support by the Catholic public, and by his kindly and gracious presence at its lectures, receptions, and annual meetings, lent distinction and imparted prestige to these functions and made them highly attractive by the winning force of his social gifts and genial personality. Cherishing a deeply grateful recollection of such helpful encouragement to its efforts and such long-sustained interest in its development, the Society places in this Minute the expression of its own particular sense of loss, of veneration, of love, while it shares in the general grief of the Diocese of Philadelphia, the Commonwealth of Pennsylvania, and the American Republic, to whose ecclesiastical and civil progress the life and labors of the great Archbishop so powerfully contributed.

EARLY SCHOOLS IN PHILADELPHIA.

By T. C. M.

One of the *earliest institutions of learning* was the Academy of the French nuns on Chestnut Street. In the *Catholic Almanac* for 1833 (p. 107) is their advertisement, namely,

“ Young Ladies’ French and English Academy, Gothic Mansion, Chestnut Street, Philadelphia. Conducted by Les Dames de la Retraite. . . . \$300 per year. Superioress Madame Hery du Iarday.”

These nuns seemed to have belonged to a teaching-order. Helyot, however, makes no mention of them under the above title.

The “ Gothic Mansion ” was on Chestnut Street, between 12th and 13th, and ran back as far as Clover Street at the rear. The Free Public Library lately occupied the site.

In 1838 it was an orphanage, I have been told, attached to St. John’s Church, and in this same year the orphans and the sisters (Sister Rose was superior) are transferred to Spruce and Seventh.

From what I have discovered, it seems the Nuns de la Retraite did not conduct their academy for many years. I have never found anyone to tell me who they were or where they went to.

Another institution of learning of much repute in its day was Rodrigue’s Academy for Young Ladies. It was a boarding-school on Chestnut Street, between 13th and 14th. At Rodrigue’s school, I have it from one of the old-time scholars, young ladies finished, as it is termed, their training. Of those who attended it, I have the names of four only:

1. Mrs. Eugene Kelly, the wife of the New York banker.
2. Mrs. Dundas Lippincott, of Philadelphia.
3. Mrs. Eliza Blackburn, of Philadelphia.
4. Mrs. Elizabeth Xavier Arnù, daughter of Dennis Kelly, of Haverford, Delaware County. Miss E. X. Kelly was there in 1835-6-7; the tuition was \$1,000 per annum.

Miss Margaret Hughes, sister of the Rev. John Hughes, afterwards Archbishop of New York, was a teacher at Mr. Rodrigue's school, and subsequently married William Rodrigue, a brother of the proprietor of the school, whose name, as far as I can learn, was either Joseph or Ferdinand; my informant not being able to say which.

William Rodrigue was teacher at Fordham College (in subsequent years) of mathematics and engineering. He accompanied his wife's brother, the Rt. Rev. Jno. Hughes, to New York, on his going there to enter into charge of his office as Bishop.

The Rodrigues came from Santo Domingo; were refugees I presume.

A RELIGIOUS SOCIETY OF PHILA. ORIGIN (?)

1833. *Circa.* Established in Philadelphia in St. Michael's parish, under the guidance and care of Rev. Terence J. Donaghoe, rector, the *Congregation of the Sisters of Charity of the B. V. M.*

This congregation was the first, I think, of wholly American origin. The Sisters were devoted to teaching, and had a school or academy at St. Michael's. In 1844 they left, shortly before the riots, and went to the West. Their present head-house, I believe, is near Dubuque, Iowa.

American Catholic Historical Society of Philadelphia

"The object of the Society shall be the preservation and publication of Catholic American historical books and documents, the investigation of Catholic American History, the development of interest in Catholic historical research, and the collection and preservation of a library in connection therewith."—CONSTITUTION, Article II.

"The Society shall consist of active and honorary members."—By-LAWS, Sec. 1.

"The annual dues of active members shall be five dollars (\$5.00), payable in advance.

"Any active member who pays the sum of fifty dollars (\$50.00) into the treasury at one time for the purpose of becoming a life member shall be enrolled as such."—By-LAWS, Sec. 6.

OFFICERS OF THE SOCIETY FOR THE YEAR 1911.

President—THE RIGHT REV. MONSIGNOR PHILIP R.
McDEVITT.

Vice-President—THE REV. HERMAN J. HEUSER, D. D.

Treasurer—IGNATIUS J. DOHAN.

Corresponding Secretary—THE REV. H. T. HENRY, Litt.D., LL.D.

Recording Secretary—MISS JANE CAMPBELL.

Board of Managers.

THE VERY REV. H. T. DRUMGOOLE, LL.D.,

WALTER GEORGE SMITH,

THEODORE A. TACK,

JOSEPH WILLCOX,

JAMES A. FLAHERTY,

JOSEPH L. McALEER, Chairman of Committee on Hall,

WILLIAM A. HAYES, Chairman of Com. on Library and Cabinet,

OLIVER HOUGH, Chairman of Committee on Historical Research,

EDWARD J. GALBALLY, Chairman of Committee on Publication,

DR. LAWRENCE F. FLICK, Chairman of Committee on Finance.

BAPTISMAL REGISTERS OF HOLY TRINITY CHURCH OF PHILADELPHIA.

A. D. 1796-1799.

PRIESTS NAMED THEREIN—PETER HELBRON, JOHN NEPO-MUCENE GOETZ AND MERTHIE LA GRANGE.

FROM THE ORIGINALS BY FRANCIS X. REUSS.

EDITED WITH NOTES
BY REV. THOMAS COOKE MIDDLETON, D. D., O. S. A.

The present Notes on the first volume of Holy Trinity Registers are a continuation of our remarks thereon that were published in the June number of these RECORDS for 1910. (Cf. RECORDS, xxi., 65-76.)

In this Number appear the Baptisms for the three years from A. D. 1796 down to August 18, 1799,—the last of the Baptisms recorded in volume one of the Registers of Holy Trinity.

The prefatory notes referred to above, which covered in large part, the entire contents of the first volume, call for but little extension beyond what has been said in the June Number of the RECORDS.

Of the mission fathers mentioned in this fresh instalment of Baptisms our readers have already been made acquainted as far as our knowledge of them runs. They are Fr. Peter Helbron, Fr. John Nepomucene Goetz, of whom we can add nothing more than what relates to him in the June number, (cf. xxi., 71, *note*), and Fr. Merthie La Grange, whose Christian name as far as we have been able to make it out, was "Joseph", or perhaps, some other as represented by the initial letter "G.", which at times we have found preceding his signature. Of Fr. La Grange, or de la Grange, for his name is encountered variously written, all that is known of him has been published in the notes relating to the Registers of St. Joseph's church for the years 1797, (cf. RECORDS, for 1905, xvi., 361, 362), and 1798, (cf.

same for 1906, xvii., 1, 2). His last registration in Philadelphia is to be noticed in St. Joseph's books for August 21, 1798, at the baptism of Peter Stanislaus Eugene —; his first when he signs the baptism of Adelaide Pierre Eulalie Marette on April 12, 1797, (cf. RECORDS, for 1905, xvi., 369, and 1906, xvii., 25). In 1798 both Fr. La Grange and his fellow workman in the ecclesiastical field, the venerable Fr. Michael Ennis, whose name appeared among the pioneers of the Faith at Egg Harbor in New Jersey, some three years earlier, (cf. RECORDS, for 1905, xvi., 203, 221), passed to their reward, Fr. La Grange on September 1 of that year, (cf. RECORDS, for 1906, xvii., 325), though the exact date of Fr. Ennis's passing away is not of record.

As to the place named in these Registers we are not strangers except in three instances, (1) that of "the island of Jermia", (see Baptism of Placidus Laurence Faures for April 30, 1796,) which the copyist—Mr. Reuss—suggests not wrongly, we think, was probably meant by Fr. Helbron for the island of Jamaica. While (2) the other equally puzzling geographical term is recorded as "Lizieun", possibly one of Fr. Helbron's not unusual topographical misnomers that now-a-days is written Louisiana. (See Baptism of Louisa Mary Henrietta Robeartson, for July 29, 1796). Then (3) comes "Dunkergen", set down as birth-place, or maybe merely residence of the parents, of Frances Catharine Eugenia Merlier, or Merlin, who was baptized January 10, 1798. "Dunkergen", likely meant for Dunkirk or Dunkerque,—who knows?—is of indefinite location, several places of that name appearing in old and modern gazetteers.

In several instances some twenty or so, Fr. Helbron has prefaced his entries with the remark that baptism was administered in one or another of Holy Trinity's mission-stations. Most of these place-names are easily recognizable. But among them comes a puzzle, after the baptism of Joseph Osting on June 7,—a memorandum of Fr. Helbron wherein he states that certain baptisms specified were conferred at the mission-stations of "Monithopp", "Brimuth", and "New Yorck", on the road apparently to New York,—a church mission that was more than once visited by our Philadelphian evangelists in pursuit of their calling, and conjecturally, we venture to add, —somewheres in New Jersey, or possibly in Eastern Pennsylvania, where Fr. Helbron had formerly been on service among the German Faithful dependent on Goshenhoppen (now Bally) in Berks county. Or may not the surmise be allowed that Fr. Helbron through his unfamiliarity with our English sounds meant really Newark, in New Jersey when he entered in the register the name "New Yorck"? Other place-names as Cap François, Louisburg, Santo Domingo and Bordeaux (in France), have been referred to in our previous Note. (Cf. June No. of RECORDS, 1910, xxi., 74).

Worthy of mention among other historical items in these old-time

Registers is the fact that except in few instances baptisms were conferred by Fr. Helbron, the only other officiating ministers thereof being Frs. Goetz and La Grange. Again it seems to have been a not unusual fashion of Fr. Helbron, when inscribing the names of godparents to set down in first place the man or woman after whom the subject was called. (See the first three registrations for 1796. Other similar instances will frequently be met with.) Moreover wherever the Christian names of parents are found coupled with an "and", as "John and Mary" So-and So the register shows that they were husband and wife.

The Baptisms contained in this series of Holy Trinity registers for the year 1796 number one hundred and nineteen including ten of "illegitimates"; for 1797, sixty including one "illegitimate" and one pair of twins; for 1798, fifty-six including three "illegitimates" and similarly one pair of twins; and for the first eight months of 1799, forty,—a total number of 275 baptisms including fourteen "illegitimates" and two pairs of twins.

T. C. M.

Villanova College, Pa., Feb. 12, 1911.

BAPTISMS FOR 1796.

Langlois, Charles Ferdinand Mary, born Nov. 19, 1795, of Dⁿ Francis Thomas [*then a word illegible; looks like Dissoseb*], Dean advocate in the Supreme Court of Cap François [of San Domingo], and D^{na} Maria Catharine Louvela Langlois; bapt. January 2d; sponsors—D^{na}. Maria Catharine Geautis & D^{no}. Ferdinand Gourdon, merchant, of Philadelphia. [*Signatures:*] Marie Chaterine des Marie, Ferd. Gourdon, Langlois Desfouer.

Kupper, Mary Catharine, born Dec. 19, 1795, of Conrad and Joanna Kupper; bapt. 3d; sponsors—Mary and Anthony Houy.

LaMeer, Mary Joseph, negro, one month old, of John Louis and Mary Joseph LaMeer; bapt. 5th; sponsors—Mary Joseph Chaperill and Nicholas Marn.

Norbeck, Barbara, born Dec. 11, 1795, of Jacob and Mary Norbeck; bapt. 10th; sponsors—Margaret and Daniel Norbeck.

Cremer, Bernard, born Jan. 7, of John and Barbara Cremer; bapt. 10th; sponsors—Bernard and Catharine Scheffler.

[*A note by Fr. Helbron states that Mary Catharine Cremer, a sister of Bernard Cremer, was born Mar. 27, 1793, and bapt. Mar. 29, the same year.*]

Savois, Joanna Mary Margaret, born Dec. 23d, 1795, of Jacob and Mary Magdalen Brossard Savois; bapt. 11th; sponsors—Michael Thirion and Joanna de Lorme.

Marey, Joanna Mary, born Mar. 24, 1795, of Jacob and Mary Bellin

Marey; bapt. 11th; sponsors—Michael Thirion and Joanna De Lorme.

Granon, Anna, born 11 P. M., Oct. 25, 1795, of John and Margaret Isnard Granon; bapt. 23d; sponsors—Anthony Francis Planche and Anna Lombard.

Boislandry, Emilius, born Jan. 26th, 1792, of Basil and Genevieve Vidal le Grand Boislandry; bapt. 26th; sponsors—John Mary Soullier and Catharine Victoire le Grand Boislandry.

Opfermann, Mary, born 12th, of Adam and Elizabeth Opfermann; bapt. 27th; sponsors—Mary Houy and Anthony, married.

Bastian, John, born 13th, of Joseph and Elizabeth; bapt. 26th; sponsors —John William Bastian and Catharine Elizabeth Dorple, widow.

Rabbo, Mary Susanna, born Dec. 16, 1795, of Joseph and Anna Rabbo; bapt. 31; sponsors—Mary Susanna Peppin and John, her brother.

Jullie, Josephine, born Jan. [the "Hujus," i. e., February, as in the register, apparently an error.—F. X. R.] 26th, of Josephin Jullie and Polytaderna [her mother?]; bapt. February 2d; sponsors—Francis Rivaud and Rachel Wenzel. [Signature:] De Shulier fils.

Fox, Elizabeth, born Jan. 12, of Adam and Margaret Fox; bapt. 8th; sponsors—Elizabeth Baumans and John, her brother.

Morien, Mary, born Dec. 25th, 1794, of Amand and Mary Rosa Morien; bapt. 9th; sponsors—Josephine Verrie and John Dutilh, unmarried.

—, Louisa Joanna, born June 1, 1794, negress of unknown parents; bapt. 16th; sponsors—Jacob Philip Henry and Mary Martha Elizabeth Lavaud.

—John Francis George, born Oct. 1, 1795, mulatto of unknown parents; bapt. 16th; sponsors—John Francis Sully Lavaud and Mary Muriet. [Signatures:] Marie Muriet, Miss Lavaud, Sully Lavaud, Nanry Lavaud.

[Both of the foregoing entries have a line drawn diagonally through them.—F. X. R.]

Hoffmann, Anne Mary, born Jan. 23d, of Caspar and Salome Hoffmann; bapt. 23d; sponsors—Anna Mary and Martin Kaisfer [Kef-fer?]

Gynther, Mary Elizabeth, born 22d, of George and Frances Gynther; bapt. 29th; sponsors—Anna Mary and Michael Schyndler.

Bastian, Anna Mary, born Jan. 16th, of Charles and Apollonia Bas-tian; bapt. 6th; sponsors—Anna Mary and Michael Schyndler.

Forrest, Mary Anna, born 7th, of Jacob, Catholic, and Mary Forrest, Quaker; bapt. March 10th; sponsor—Anna Theisin.

Froment, John, five months old, of Peter and Theris Froment; bapt. 20th; sponsors—John Baptist Noce and Margaret Suyare. [Signa-tures:] Jean Bapt. Noels, Fleuvedely, Pierre Froment.

Stahler, Daniel, born 4th, of William and Mary Stahler, Lutherans; bapt. 20th; sponsors—Daniel and Margaret Worbeck [Norbeck?].

Englesby, Mary, three months old, of Patrick and Barbara Schester Englesby; bapt. 27th; sponsors—Mary Michal and Patrick Breyer.

Souis, John Baptist Charles, born Nov. 16, 1795, of Dn. John Baptist Souis, born in Bordeaux [France], and his wife Dna. Mary Susanna Robert Coels, of Port du Prince [*sic, but* Port au Prince, in San Domingo?]; bapt. 16th; sponsors—John Baptist Verdier, of Bordeaux, and Susanna Carola Bourdet Du Boury, widow.

Jockell, Elizabeth, born 24th, of George and Mary Jockell; bapt. 31st; sponsors—Elizabeth and Caspar Heily.

Dubosa, Louisa Sophia, born Mar. 3d, of Henry Augustine and Catharine Sophia Dubosa; bapt. April 5th; sponsors—Angelica Louisa Scharts and Claude Ambrose Disgert.

Lochler, Salome Catharine, born 6th, of George and Elizabeth Lochler; bapt. 10th; sponsors—Catharine and Anthony Heim.

Ducoin, William, born Mar. 20th, of John and Salome Woekel Ducoin; bapt. 17th; sponsors—William Dapon and Mary Micks. [*Signatures:*] William Tapon, Pre Seguin, Sarah Deucine.

—, Mary Magdalene, six months old, of Frances and Judaria, negroes; bapt. 18th; sponsors—Mary Josephine Basswell, negro, and Philip Bathiss.

Dauce, Cecilia Clara, born Mar. 25th, of John Baptist and Joanna Bauchett Dauce; bapt. 18th; sponsors—Cecilia Victoire Dullimer * and John Baptist Grapwall. [*Signatures:*] Deliguires,* Dauce, Grasaral.*

[Note.—“Born in France” follows the names marked with a star.]

Duneken Meclauen, John, born 19th, of John and Margaret Duneken Meclauen; bapt. 23d; sponsor—Mary Rippon.

Duplessie, Joseph Benjamin, born —, of Duplessie, French [*rest wanting*]; bapt. 25th; sponsors, —.

Osty, Jacob, born 18th, of Francis and Mary Magdalene Osty; bapt. 29th; sponsors—Jacob and Mary Norbeck.

Faures, Placidus Laurence, born Mar. 18, 1794, of Dn. Francis Laurence, merchant, of Cap [François] and Dna. Hortense Frances Joanna Elizabeth Pigeot Faures, of Louisburg; bapt. 30th; sponsors—Joseph Placidus Larneir, of the Island of Jermia [*sic, Jamaica?*], by his proxies Dns. Michael Grimporet, Notary General at Cap [François], and Margaret Angelica DeLafour, his wife. [*Signatures:*] E. Curcier, Grimporet.

Renner, Salome, thirty years old, wife of Peter Renner, Catholic; bapt. May 1st; [*sponsors wanting*].

Hamelin, Francis Amand, born March 16, of Francis and Mary Schneiderle Hamelin; bapt. 8th; sponsors—Amand Fister and Elizabeth Grobau. [*Signatures:*] Maud Pfister, E. Brabant, Hamelin.

[Note.—Following are some five or six registrations that in part

are utterly illegible, so many are the interlinings and corrections. The names, apparently all French, are, as far as can be made out, Boman, Bacco, Granpre, Sucre and Pastrat.—T. C. M.]

Amfrass, Elizabeth, born Apr. 22d, of Jacob and Elizabeth Amfrass; bapt. 16th; sponsors—Salome and Charles Baumanns.

Wilzen [*Wilson?*], Charlotte, four years old, of Andrew Wilzen, negro, and Margaret, his wife; bapt. 17th; sponsors—Virgil and Louisa Kauner.

Still [*sic, but Stil?*], John Mary Emilian, born Feb. 6th, of John Baptist and Elizabeth Julia Still; bapt. 20th; sponsors—John Emilian Herber and Mary Emilian Baltisgin. [*Signature:*] J. B. François Stil.

Carbinie, Clara, born 10th, of Francis Louis and Charlotte Carbinie; bapt. 28th; sponsors—Clara Robinet and Paul Addemann, of San Domingo.

Mannierk, Joanna and Martha, sisters; Joanna born July 12, 1791, and Martha born Jan. 29, 1793, of Don Anthony and Martha Manierk; Joanna bapt. July 30, 1791; Martha bapt. Feb. 1, 1793; sponsors—[Rev.] Peter Helbron, Pastor of Philadelphia, and Catharine de Ellinghausen, inhabitant of Louisburg.

[*Note.—The foregoing entry follows that relating to "Clara Carbinie," of May 28. Then follows an entry (in French) signed "Merthie La Grange," but the faintness of the writing defies any transcription of the same. Father La Grange signs the next four registrations also.—F. X. R.]*

Constantine, Marie Louise, born Jan. 14, natural and lawful daughter of Pierre and Mary Louise Bideau Constantine, all of San Domingo, resident in this city [*i. e.*, Philadelphia]; bapt. June 11th; sponsors—John Baptist [*Joachim?*] Frontis, merchant and tailor, and Juliana Mary Ravel.

Saint Martin, Marie, born Jan. 9, 1795, of Jean St. Martin and Louise Bascoulerge, his wife, of this city; bapt. 11th; sponsors—Michael Edward Crepin, apothecary, and Mary —— Delfaut, of San Domingo.

Simonnet, Louisa Augustina Eugenia, born ——, of Stephen and Mary Susanna Maguiant-Vaitten Simonnet; bapt. 16th; sponsors—Augustine Raymond [?] and Louisa Margaret Poren.

Shweirer, Elizabeth, born ——, of Nicholas and Catharine Shweirer; bapt. 16th; sponsors, ——.

Laperche, Peter, born June 24, 1795, of John Francis Laperche, merchant at Philadelphia, and Mary Theresa Henrietta Papillon, born in Bordeaux [*France*]; bapt. 24th; sponsors—D. Peter Delaunay and Mary Brot, of France.

—, Louis, negro, born ——, of P. Cordy Ken Korney and Frances [?], negroes; bapt. 24th; sponsors—[blank].

Kneill, Joseph, born 11th, of Philip and Elizabeth Kneil; bapt. 26th; sponsors—Joseph and Mary Becker.

Poincignon, John Evangelist, born 28th, of Francis and Joanna Coulon Poincignon; bapt. 27th; sponsors—John Marechaure and Mary Roussel. [Signatures:] Francis Poincignon, Jeanne Coulon, John Marechauri, Marie Roussel.

Juifilla, Mary Genevieve, negro, born ——, of —— Juifilla ——; bapt. 29th; sponsors—Genevieve Duplessis and Emiliano La Venier. [Signatures:] A. M. Lavenir, Genevieve Duplessis.

Crespin, Louisa Margaret, born ——, of Michael Edmund and Sophia Margaret Bergue Crespin; bapt. 30th; sponsors—Mary Verget Delphau [*sic, but Delfault*] and John Deveze, of San Domingo. [Signatures:] Crespin, Bergue Crespin, Deveze, Verget Delfaut.

Sentelx, Mary Clara, born Jan. 6, 1793, of James Leonard and Elizabeth Despres Sentelx; bapt. July 4th, in her parents' house; sponsors—Gabriel Decombar and Clara, his wife, proxies for the godfather, John Baptist Barthelemy, and for the godmother, Modesto Monsignae. [Signed:] Merthie La Grange, Ptre.

—, Mary Josephine, born 1st, of Joseph de M—— and Susan du M——, negroes; bapt. 4th; sponsors—John Baptist Barthelemy and Elizabeth Despres. [Signed:] Merthie Lagrange, Ptre.

Boekhofer, John Peter Victor, one year old, of John Pascal and Joanna Budge Boekhofer, of Cap François; bapt. 5th; sponsors—Peter Victor Dorry and Angelica Dorry.

Aschill, Peter, negro, thirteen years old, of ——; bapt. 5th; sponsors, —. [Signatures:] Peter Victor Dorey, veuve Paschal, Comport, Audatigue, Françoise Condamine, L. Boudier, Trintset, Shoudie.

Boutet, Ameliana, born Aug. 22d, 1794, of Tranquilli and Charlotte Barquingen Boutet; bapt. 5th; sponsors—Catharine Pau and Francis Boutet.

Spurck, Mary Anna, born May 18th, of Peter and Mary Spurck; bapt. 9th; sponsors—Mary Ann Alsmarin and Michael Kupper.

Flemming, Alexander, born Dec. 13th, 1795, of Jacob and Sarah Flemming; bapt. 11th; sponsors—Alexander Lebours and Constance Flemming.

Le Merle, Mary Ursina, born June 1, of John Peter and Frances Barbie Le Merle; bapt. 14th; sponsors—Andrew Bossier and Mary Joanna Monberk, of San Domingo.

Pool, Sarah, born 16th, of Manuel, of no religion, and Margaret Pool, Quaker; bapt. 15th; sponsors—Margaret and Adam Premer, Catholics.

Marino, Elizabeth, two years old, of Michael and Elizabeth Marino; bapt. 19th; sponsors—Clarus [?] Francis and Elizabeth Renno.

Leonard, Joseph, born 9th, of Peter and Salome Leonard; bapt. 22d;

sponsors—Michael Dessie and Messi [*Massi?*]. [Signatures:] Mary Salome Gourrier, Julie Massi [*sic*].

Detune, John Baptist, born July 4, of Francis and Catharine Detune; bapt. 24th; sponsors—John Baptist Redouet and Mary Justina Clementine le Mon.

Anderson, Catharine, born 2d, of John and Anna Anderson; bapt. 27th; sponsors—Rosanna Bruck and Patrick Anderson.

Krebel, Christina, born 7th, of Mathew and Mary Krebel; bapt. 24th; sponsors—Catharine Hains and Bernard Schoffer.

Obern [but O'Byrne?], Mark, born May 22d, of Patrick and Mary Obern; bapt. 25th; sponsors—Patrick Born [*Byrne?*] and Sarah Cheyes [*Chase?*].

Borie, Adelaide, born 26th [*of June?*], of Alexander and Anna Donice Borie; bapt. 25th; sponsors—John Fourchet and Adelaide Guigue.

Brugmens, Louisa Elizabeth, born May 23d, of Bernard and Frances Munier Brugmens; bapt. 28th; sponsors—Louis Emery and Elizabeth Carter.

Robeartson, Louisa Mary Henrietta, born 18th [*some words illegible*], of John Robeartson, Captain of an American vessel, now at sea, and Mary Catharine Morel, his wife, native of Lizeun [*sic*, Louisiana?], now living in Philadelphia; bapt. 29th; sponsors—Louis Narcisse Baudry deslozieres le devaur, Colonel Inspector of the French [*then a word illegible*], and Louisa Mary Mary [*thus in the Index*, “Mary” repeated] Amelia Eleanor. [Signed:] Merthie La-grange, Prtre, Robeartson, Baudry Deslozieres.

Michael, Mary, six months old, of Peter and Elizabeth Michael, negroes; bapt. 31st; sponsors—Mary Agatha and John Devill [?], negroes.

Willive, Mary Susanna, born July 30th, of Andrew and Clara Willive; bapt. 7th; sponsors—Susanna Duppersy and Andrew Matheis.

Vicard, Anna Catharine, born 4th, of John and Anna Vicard; bapt. 10th; sponsors—Anna Catharine and Jacob Oellers.

Creuk, Thomas, born 14th, of Thomas and Anna Creuk; bapt. 15th; sponsor—Anna Mary Steindorff. [Signed:] Dns. [i. e., Dominus, or Mr.] Goetz, *Vicarius*.

Scheys, Mary, eight months old, of Peter and Mary Scheys; bapt. 15th; sponsors—[blank].

Schaeffer, Mary, born 20th, of John and Elizabeth Schaeffer; bapt. 22d; sponsors—Mary Niedler, maiden, and Jacob Jung.

Fister, Martin, born July 27th, of Martin and Mary Fister; bapt. 28th; sponsors—Martin and Catharine Kuhn.

Berrern, John, born ——, of John and Lucy Berrern, negroes; bapt. 30th; sponsor—Lucy Berrern, widow.

Ritscher, Magdalene, born Aug. 21st, of Adam and Mary Ritscher; bapt. September 4th; sponsors—Catharine Ridesheim, maiden, and John Ridesheim, her brother.

Rittesheim [*maybe should be Ridesheim as in entry just ahead?*], Elizabeth, born August 26th, of John and Catharine Rittesheim; bapt. 4th; sponsors—Elizabeth Berg and Adam Ritesheim [*sic*], married. Feremont, Mary Theresa, born [*not clear*], of John and Elizabeth Feremont; bapt. 11th; sponsors—Anna Catharine Houy, widow, and Joseph Grigner, widower.

Ruess, Elizabeth, born ——, of Francis and Salome Ruess; bapt. 15th, by Father Goetz, *vicarius*; sponsors—Francis Barpeti and Margaret Bexter.

Sauerwald, Charles Anthony, born ——, of John and Mary Margaret Sauerwald; bapt. 18th; sponsors—Charles Anthony and Catharine Heim.

Strichlein, Mary, born ——, of Joseph and Barbara Strichlein; bapt. 18th, by Father Goetz; sponsors—Bernard and Mary Welder.

Fing, Julia, five months old, of Laurence and Anna Fing; bapt. 19th; sponsor—Rebecca Wenzel.

Celles, Joanna Rosa, born Feb. 4th, of John Anthony and Rosa Modeste Hiver Celles; bapt. 25th; sponsors—John Baptist Celles for Nicholas Hiver, and Mary Antoinette Tessaire for Schousell.

Menadie, Constantine, one month old, of Peter and Susanna Menadie; bapt. 2d; sponsors—George Constantine and Barbara Breck.

Danouille, Louisa Pauline Amelia, born May 25th, of Alexander and Dorothy Mauron Danouille; bapt. October 4th; sponsors—A. Pre-mord and Louisa Vandereck for Mary Laura Carrere Dorlie.

Lotchers, Michael, born Aug. 4th, of Michael and Salome Lotchers; bapt. 9th; sponsors—Michael Kuhn and Anna Lotchers, unmarried.

Calliou, Marcial, born Aug. 22d, of Lazarus and Isabella Mercie Calliou; bapt. 10th; sponsor—Marcial Buschez. [*But signature reads thus:*] “Marcial Buschez.”

Buschez [*better Bushez?*], John, born July 4th, of Marcial and Mary Justina Calliou Buschez; bapt. 10th; sponsor—Lazarus Cailliou.

Fiel, Francis David, born 2d, of Rudolph and Catharine Jungs Fiel; bapt. 24th; sponsors—[blank].

Beyer, Mary, born Oct. 30th, of John Joseph David and Mary Beyer; bapt. November 4th; sponsors—Mary Salome Nebel.

Braban [*Brabant?*], Peter Joseph, born 4th, of Peter and Elizabeth Braban; bapt. 5th; sponsors—Joseph and Mary Catharine Diederich. [*Signatures:*] Brabant, Dietrich, Femme Brabant.

Votge [*but Wautier?*], Elizabeth Alexandra, born Nov. 4th, of Dominic and Mary Louisa de Caire Votge; bapt. 13th; sponsors—Frances Elizabeth de Feber [*Le Fevre?*] and Alexander Condoning [*sic*]. [*Signatures:*] Lefevre, Alex. Condonime, Dom. Wautier.

Lemerle, Anna Mary, born Mar. 26th, of Benjamin and Frances Lem erle; bapt. 13th; sponsors—Mary and John Mailer.

Boulet-Victor, Emilius Germanus, born Sept. 6, 1795, of Tranquille and Catharine Basconbergue Boulet-Victor; bapt. 19th; sponsors—Emilius Mussard and Germanus Adelheide Boes, of France.

Mairis, Charlotte Catharine, born ——, negress, of Francis Mairis and Mary Josephine; bapt. 19th; sponsors—Emilius Mussard and Catharine Charlotte Basconbergue, French.

Kaffer, Caspar Joseph, born Oct. 29th, of Martin and Anna Mary Kaffer; bapt. 23d; sponsors—Caspar and Sarah Hoffmann.

Steffen [*Stephen?*], Susanna, born 23d, of John and Catharine Fiels Steffen; bapt. 24th; sponsors—Susanna Fiel and William Tessler.

Thorn, John, born Nov. 11th, of George and Magdalen Thorn; bapt. December 3d; sponsors—John Smith, married, and Catharine Jung, married.

Fridlie, Mary Josephine Angelica, born May 6th, of John Joseph and Mary Angelica Mennie [*Meugnier?*] Fridlie; bapt. 25th; sponsors—Mary Margaret Mennie and Joseph Bourche [*Bourchet?*]. [*Signatures:*] Joseph Bourchet, Trellie, Mary Margerite Meugnier.

Bress, Anna, three months old, of Joseph Bress and Anna Born; bapt. 26th; sponsors—Mary Piers and Joanna Retchels.

Baptisms for the year 1796 (including 10 illegitimates), 119.

BAPTISMS FOR 1797.

Reviller, John Francis, born Oct. 1, 1796, of John Francis and Mary Casoubon Adelheide Bouge Reviller; bapt. January 18th; sponsor—John Francis St. Guily. [*Signatures:*] Adelaide Beaugée, J. F. Guily, Carleton Alsopp, Navarine *ainé*.

Stume, Frederic William, born Jan. 28th, of George Frederic and Mary Margaret Glaschet Stume; bapt. February 8th; sponsor—William Hutwell. [*Following is a word (in French apparently) that seems to mean that Hutwell had the rank, or at least title, of captain—i. e., "Capitaine."*]

Sang, Susanna, four months old, of Charles and Mary Black Sang; bapt. 21st; sponsors—Balsamin Merranth and Laurethe de St. Firming. [*After this name the word "capitaneaux," i. e., captain.*] [*Signatures:*] Balsami, Loret De St. Firmeant.

Demarck, Louis Francis, born Nov. 10th [1796?], of Louis and Emilia Loretha Schays Demarck; bapt. 23d; sponsors—Francis Boutet and Mary Ve. Guiard. [*Signatures:*] Boutet; *for the godmother, Ve. Guiard Boutet; for the mother, Boutet.*

Julien, Charles Augustus Honorius, born July 25th [1796?], of Honorius and Mary Margaret Munie Julien; bapt. 6th; sponsors—Charles Joseph Munie and Joanna Angelica Munie.

Benner, Salome, born 11th, of Peter and Salome Benner; bapt. 24th; sponsor—Henry Benner, married brother.

Hoffmann, Catharine and Elizabeth [twin sisters], born Mar. 25th, of

Adam and Catharine Hoffmann [*no date of bapt., but in April, according to the heading; while the sponsors apparently were*] Catharine Hoffmann and Michael Opfermann, youth, and Elizabeth Opfermann.

Wandergroudin, Frances Mary, born Feb. 20th, of —— Wandergroudin and Mary Frances Rouge; bapt. 21st; sponsors—Francis Boutil and Frances Barabi.

Bolhwin [*Baldwin?*], Anna Mary, born Apr. 29th, of John and Catharine Bolhwin; bapt. May 22d; sponsor—Allymannin.

La Perche, Josephine, born May 9th, 1796, of John Francis and Mary Teresa Henrietta Papillin La Perche; bapt. 21st; sponsors—Brocho Brumeau and Josephine Verrier.

Enry, Sophia Mary, three years old, of Louis and Miriam Depong Enry; bapt. 24th; sponsor—Mary Altsmannin, maiden.

Schmidt, Elizabeth, born Apr. 19th, of John Louis and Elizabeth Madin Schmidt; bapt. June 3d; sponsors—Elizabeth Morro and John Baptist Noel.

Dabsau, Francis, born Aug. 13th [1796?], of John and Catharine Dabsau; bapt. 5th; sponsors—Francis Rouse and Marcia Mollinary [*Molenari?*?]. [*Signed:*] François Rousce.

Bouse, Salome, born Mar. 23d, of Francis Mary Bouse; bapt. 5th; sponsors—Francis Molinari [*sic, but Molenari?*?] and Salome Biess. [*Signatures:*] Francosi Molenari, Sal. Rece.

Osting, Joseph, born May 25th, of Francis and Mary Magdalen Norbeck Osting; bapt. 7th; sponsors—Joseph Regimenter, youth, and Mary Anna Norbeck, maiden.

[NOTE.—*Following this entry headed "July" is a memorandum to the effect that the entries below relate to persons baptized in the mission stations—"in stationibus missionis"—at "Monithopp," "Brimuth," "New Yorck"—three places, whereof the third only is recognizable.*]

Morgan, Mary, two years old, of Isaac [*though the name looks very much like Isau, Esau, Isaiah*] and Rachael Morgan; bapt. July 2d; sponsors—Bridget Juments [*Dumont?*?] and John Bermor.

May, Anthony, born May 27th, of Conrad and Henrietta May; bapt. 2d [?]; sponsors—Charles May and Elizabeth Morris.

Weibell, Jacob, born Mar. 8, 1794, of Conrad and Julia Weibell; bapt. 2d; sponsors—Jacob and Magdalen May.

Weibell, Conrad, born Oct. 3d, 1796, of same parents; bapt. 2d; sponsors—Conrad and Catharine May.

Cahl [*Cahil?*], John, four years old, of John and Bridget Cahl; bapt. 2d; sponsors—Henry and Catharine Cahl.

Morgan, Abigail, seven months old, of Isau [*Isaac?*?] and Rachel Morgan; bapt. 2d; sponsors—Conrad Weibel and Elizabeth Cahl [*Cahil?*].

Mecanne [*McCann in the Index*], William, born Feb. 5th, of Ferdenti and Margaret Mecanne; bapt. 2d; sponsors—Jacob Viger and Catharine Robisin [*Robinson?*].

Schweitzer, John, born ——, of Anthony and Margaret Schweitzer; bapt. 2d; sponsors—Henry Mecaaling and Anna Schmidt.

Schmidt, Jacob, born Aug. 25th, 1796, of David and Elizabeth Schmidt; bapt. 2d; sponsors—Henry and Elizabeth Collet.

Kremerat, Mary, seven years old, of John and Mary Kremerat; bapt. 2d; sponsors—Margaret Mecaner [*McCann?*] and her husband William.

Cahl [*Cahil?*], William, four years old, of Henry and Catharine Cahl; bapt. 2d; sponsors—John Ignatius and Catharine Fill.

Medinet, Mathew, three months old, of Berren [*sic, but in following entry Bernard*] and Sarah Medinet; bapt. 2d; sponsors—John and Elizabeth Fill.

Medinet, Mary, three years old, of Bernard and Sarah Medinet; bapt. 2d; sponsors—the same.

[NOTE.—*Here ends part of the July baptisms, whilst those for the month of June are now continued.*]

Ruppell, Mary, born ——, of Joseph and Barbara Ruppell; bapt. June 20th; sponsors—Mary Miller and John Ruppell.

Schoeffer, Mary, Quakeress, wife of John Schoeffer [*then something referring to the father and mother, apparently of the wife*]; bapt. 22d; [sponsors not named].

Oellings, Helen, born ——, of Charles and Elizabeth Oellings; bapt. June 25th; sponsors—Helen Sieger and Peter Schotz.

Goble, John Peter, born ——, of Bartholomew [*and*] Helen Goble; bapt. June 25th; sponsors—Peter and Catharine Schotz.

Morphey, Joanna Dell, born Jan. 29, 1795, of Daniel and Eleanor Morphey, Quakers; bapt. June 25th; sponsor—Mary Morphey.

Nabb, John Peter, four years old, of Mathew and Catharine Nabb; bapt. June 26th; sponsors—Philip and Catharine Schot.

Nabb, John Philip, born Jan. 15th, 1796, of same parents; bapt. June 26th; same sponsors.

Wingert, Barbara, four years old, of Joseph, deceased, and Elizabeth Wingert; bapt. June 29th; sponsors—Frederic Figter and Mary, his wife.

[NOTE.—*With the foregoing are apparently the baptisms conferred on his mission journeys by Fr. Helbron, whilst those for July are now continued.*]

Cahl [*Cahil?*], Elzeair, born ——, of Henry and Catharine Cahl; bapt. July 3d; sponsors—Jacob and Catharine May.

Molly, Conrad, three years old, of William and Catharine Molly; bapt. 3d; sponsors—Conrad and Julia Weibell.

Beck, Catharine Magdalen, born ——, of John and Catharine Beck; bapt. 11th; sponsors—Catharine Hoffman and Peter Eysenburg.

Fox, John Peter, born ——, of Michael and Mary Fox; bapt. August 13th; sponsors—Peter and Mary Catharine Schett.

Thomas, Mary Virginia, born Sept. 1, of Louis and Catharine Conrad Thomas; bapt. September 10th; sponsors—Louis du Commun and Anna Mary Fressir.

Baje [Baie?], Francis Erasmus, three months and nine days old, of Francis and Claudia Cary Baje; bapt. 17th; sponsors—Erasmus Schoetzer and Margaret Mansfield. [*Signature:*] Baillet.

Bosquet, Adelheide [Adelaide?] Josephine, born May 29th, 1796, of John Augustine and Regina Mary Eugenia Renaud Bosquet; bapt. Aug. 20th; sponsors—John Testard and his cousin.

[NOTE.—*The foregoing entry in an unrecognized hand is not signed by any priest. It belongs, as will be observed, among the baptisms for August.*]

Pierson, John Baptist, four months old, of John Baptist and Mary Cornudet Pierson; bapt. October 8th; sponsors—John Baptist Lorain and Adelheide Louisa Mettler.

Hoffmann, Elizabeth, born Sept. 15th, of Caspar and Sarah Hoffmann; bapt. 8th; sponsors—Elizabeth and Adam Opfermann.

Sullie [Sully?], Louis, born Sept. 19th, of Peter and Mary Sullie; bapt. 15th; sponsors—Caspar and Elizabeth Heily.

Crever, Mary, born Aug. 26th, of David and Anna Mary Crever; bapt. 21st; sponsors—Mary and Francis Schloehardt.

Regimenter, Mary Anna, born Oct. 13th, of Peter and Mary Regimenter; bapt. November 2d; sponsors—Mary Anna Regimenter, widow, and her son Anthony, youth.

Decohm [Ducomb?], John Baptist, born Oct. 19th, of Vincent and Rosa Decohm; bapt. 8th; sponsors—John Baptist Catez and Elizabeth Cartey.

Hoffmann, Catharine, eight days old, of George and Catharine Hoffmann; bapt. 11th; sponsors—Catharine Baldy and husband.

Donnley [Donnelly?], Sheny [*sic*, Jenny?] Elizabeth, born Oct. 22d, of John and Schene [Jenny?] Donnley; bapt. 21st; sponsors—Margaret and John Malloy [Molloy?].

Lammetta, Joseph, born Oct. 4th, of Louis and Anna Lammetta; bapt. 26th; sponsors—Joseph Lammetta and Catharine Garrett. [*Signature:*] Ludovicus Lametta.

Schake, Louis, six months old, of John and Louisa Grace Schake; bapt. December 1st; sponsors—Louis Sever and Sophia Mary Frances, negroes.

Oppermann, Anna Salome, born 1st, of Adam and Elizabeth Oppermann; bapt. 18th; sponsors—Salome and Caspar Hoffmann.

Mollnix [Molyneux?], Elizabeth, born Apr. 19th, of Jacob and Salome

Mollinx; bapt. Nov. 19th; sponsors—Joanna and Thomas Boldin [*Baldwin?*].

Noblot [*Noblet?*], Elizabeth, born 17th, of Francis and Mary Magdalen Noblot; bapt. 21st; sponsors—Salome and Jacob Lanzinger.

Hubert, Mary, born Oct. 17th, of Anthony and Mary Hubert; bapt. 21st; sponsors—Mary and Francis Schoerhard.

Ganeau [*Janeau?*], Elizabeth, born Nov. 22d, of William and Anna Ganeau; bapt. 21st; sponsors—Mary Trahan [*sic*] and John Baptist Noel. [*Signatures:*] Mary Traan, Guilleaume Janeau.

Baptisms for the year 1797 (including one illegitimate and one pair of twins), 60.

BAPTISMS FOR 1798.

Le Moine, John, born July 31st, 1797, of Anthony Francis and Amelia Le Moine; bapt. January 2d; sponsors—John Peter Sousse and Sarah Oswald.

Dubos, Henry Jacob Louis, born Dec. 13th, 1797, of Henry Jacob Louis and Mary Magdalen Dubos; bapt. 2d; sponsors—Jacob Robilson and Adelaide Louisa Mattjen [*Mathieu?*].

Christmann, William, born Sept. 24th, of Jacob and Elizabeth Christmann; bapt. 3d; sponsors—John and Mary Leyen.

La Lande, Joannetta [*sic, in English Jeanette?*], born Nov. 13th, 1797, of Bertrand and Bridget Ward La Lande; bapt. 6th; sponsors—Joannetta Braun [*Brown?*] and Anthony Chardon.

Bruhm, Salome Elizabeth, born Nov. 11th, 1797, of Anna Bruhm; bapt. 7th; sponsors—Mary Elizabeth and Peter Proabant.

Merlier [*Merlin?*], Frances Catharine Eugenia, born Oct. 16th, 1794, about one o'clock at night, of Louis Mary and Mary Petronilla Histraum Merlier, of Dunkergen; bapt. 10th; sponsors—Catharine Eugenia Severe and Francis Breyll.

Merlier [*Merlin?*], Frances Louisa Adelaide, born July 4th, 1797, at 10 o'clock P. M., of same parents; bapt. same time; sponsors—Louisa Agnes Gertrude Severe and Francis Breyll.

Breyen [*Bryan?*], Catharine, born 9th, of John and Catharine Breyen; bapt. 28th; sponsors—Anna Demuth and Patrick Breyen [*Bryan?*].

Favier, Eugene Amand, born Oct. 15th [1797], of John and Elizabeth Sophia Bagot Favier; bapt. 29th; sponsors—Amand Bernard Joseph Esteve and Anna Dubessay.

Lomongin, John and Catharine, born Jan. 12th, of Michael, of France, and Susanna Lamongin; bapt. February 16th; sponsor—Michael Barry Welsh, of Ireland.

Motelay, Andrew Germanus, born Feb. 25th, of Germanus, of France, and Catharine Martin Motelay, English; bapt. March 2d; sponsors—Andrew Lewis and Anna Richardet Fiver.

Ritschart [*the Index has it "Ritschard"*], Joseph, born Feb. 8th, of

Martin and Elizabeth Ritschart; bapt. 4th; sponsors—Adam and Mary Ritschart.

Von Auterstarb, Camillus, born 6th, of Herbert and Anna Catharine Plernbert Von Auterstarb; bapt. 7th; sponsors—Peter Deigman, by his proxy Camillus Von Auterstarb, and Sarah Ensing, relatives of the child's father.

Kneill [Neill?], Elizabeth, born Feb. 28th, of Philip and Elizabeth Kneill; bapt. 11th; sponsors—Mary Catharine and Peter Schoedet.

Poincignon, Stephen Francis, born Oct. 14, [1797?], of Francis and Joanna Coulon Poincignon; bapt. 18th; sponsors—Stephen Francis L'Maire and Constance Grefieu. [Signature:] Greffin.

Fuhrmann, Abraham, born Aug. 9th [1797?], of Abraham and Elizabeth Fuhrmann; bapt. April 8th; sponsors—Peter and Margaret Schoedt.

—, Mary Magdalen, born Oct. 4th [1797?], of Asar, father, and Mary Magdalen, negroes, of Cap François; bapt. 10th; sponsors—John Sois and Mary Noel, negroes.

Moynihane [Monahan?], Mary, born Mar. 21st, of Daniel and Catharine Moynihane; bapt. 8th; sponsors—Mary Schahen [Shahan?] and John Leahy.

Bosch, John Baptist, born Sept. 26th [1797?], of John and Mary Bosch; bapt. 21st; sponsors—John Baptist de Puet and Genevieve la Bejiun.

Beynard, Mary Anna, born 11th, of Jacob and Susanna Beynard; bapt. 22d; sponsors—Elizabeth Heily and John Staffen.

Munier, Sophia, born Feb. 23d, of Nicholas and Sarah Munier; bapt. 22d; sponsors—Rosa De Coon and John Astee, French.

Lanzinger, Mary Elizabeth, born Apr. 12th, of Jacob and Mary Gertrude Lanzinger; bapt. 29th; sponsors—Elizabeth and William Truness [?].

Boulloy, Andrew, born in Port au Prince, Apr. 14th, 1797, of Abraham Boulloy and Mary Joanna Laevoin Boulloy; bapt. 12th; sponsors—Andrew Charles Laroque [Larocque?] and Anna Mary Lacroix. [Signature:] Andre Carlo Larocque.

Waters, John, born 6th, of John and Elizabeth Waters; bapt. 11th; sponsor—John Gottfried.

Schmidt, Anna Mary, born Apr. 23d, of Frederic and Catharine Schmidt; bapt. June 3d; sponsors—Anna Mary and Amos Schons.

Hartmann, Joseph, born Jan. 23d, of Jacob and Elizabeth Bettstein Hartmann; bapt. 24th; sponsor—Joseph Bird, youth.

Herbert, Stephen, born Apr. 1st, of Henry and Susanna Herbert; bapt. July 8th; sponsors—Stephen John Wallach du Barck and Mary Landelo, widow.

Staler, Mary, born June 20, of William and Mary Staler; bapt. 9th; sponsor—Mary Alsmannin.

Berernonville [*Bouinonville?*], Francis Eugene, born 21st, at New York, of Francis and Henrietta Pouponne Terou Berernonville; bapt. 10th; sponsors—Francis Breuil and Eugenia Liemans, widow De Sevre. [Signatures:] Htte Pouponne, Fe [Femme?] Bouinonville, Eugenie Liemans veuve de Sevre.

Jeard, Margaret Magdalen Josephine, born May 19th, 1798 (at 6 a. m.), of Joseph Lazarus and Mary Eugenia Gaillard Jeard; bapt. 11th; sponsors—Joseph Jeard [*then some word blotted badly*.—F. X. R.] and Mary Gaillard, widow.

Anton, Anthony, born Oct. 6th [1798?], of Anthony and Charlotte Garre Anton; bapt. 14th; sponsors—John Anton and Mary Pennington.

Proban, Jacob Amand, born 11th, at 10 o'clock a. m., of Peter and Mary Elizabeth Diederichs Proban; bapt. 15th; sponsors—Amand Phister [*Fister?*] and Elizabeth Schneider Lerchner.

Abrbeck, Joanna Mary, born 1st, of Jacob and Mary Abrbeck; bapt. August 15th; sponsors—Mary and Peter Regimenter.

Brushe [*Bruehet?*], Anthony, born Jan. 1, 1798, of Joseph and Elizabeth Taylor Brushe; bapt. 16th; sponsors—Anthony Bruschet [*Bruehet?*] and Elizabeth Masse. [Signature:] A. Bruehet.

Meclair [*McLear?*], Sarah, born Dec. 16th [1798?], of Dennis and Sarah Meclair; bapt. 19th; sponsors—Lidie [*Lydia?*] Beylle and Oeil Lock.

Duneken-Meclare, James, born 7th, of Duneken Meclare [*McLear?*] and Margaret Sinner, his wife; bapt. 20th; sponsor—Mary Sinner.

Deminion, Margaret, born Aug. 29th, of John Baptist and Elizabeth Deminion; bapt. September 3d; sponsor—Margaret, wife of John Baptist Bernard.

Daffert, Mary, born Aug. 28th, of Jacob and Elizabeth Daffert; bapt. 6th; sponsors—Sophia and Michael Beckle.

Bleicht, Mary, born Aug. 30th, of Joseph and Anna Bleicht; bapt. 9th; sponsor—Mary Ribbos, widow.

Richardt, Peter Joseph, born 4th, of Adam and Mary Richardt; bapt. 16th; sponsors—[Rev.] Peter Helbron and Mary Dorothy Scharadius.

Langry, Samuel, born Mar. 11th, of Benjamin and Frances Langry; bapt. 17th; sponsors—John Miller and Catharine Schoons.

Trümmell [*Trimbel?*], Mary Anna, negro, eighteen years old, of William, non-Catholic, and Susanna Trümmel; bapt. October 5th; sponsors—Mary Anna Dick, born in San Domingo.

Poth, George Charles, one year old, of Adam and Catharine Poth; bapt. 15th; sponsors—George Goestell and Apollonia Conrard, widow.

Schoedt, John, born Nov. 2d, of Peter and Susanna Schoedt; bapt. December 9th; sponsors—Caspar Heily, widower, and Theresa Becker, widow.

Honecker, Mary Anna Margaret, born Nov. 28th, of Joseph and Catharine Honecker; bapt. 13th; sponsors—Margaret and Peter Fihcett.

[NOTE.—*Following come two entries belonging to September that in the Registers were recorded here.*]

Richart, Caspar, born to-day of John and Elizabeth Richart; bapt. September 24th; sponsors—Caspar Heily and Anna Demuth.

Civerlist, Anna, born —, of Michael and Anna Civerlist; bapt. September 26th; sponsor—Anna Jungs.

[NOTE.—*Here follows the December registrations.*]

Quinn, Thomas, born 7th, of John and Anna Quinn, Roman Catholics, who legally were living apart; bapt. December 14th; sponsors—Thomas and Catharine Gallagher.

Spurck, Anna Catharine, born Nov. 1st, of Peter and Mary Spurck; bapt. 20th; sponsors—Catharine and Louis Hammer.

Staffen, Catharine, born Nov. 2d, of John and Catharine Staffen; bapt. 21st; sponsors—Rudolph and his sister, Barbara Fiel.

Fiel, Elizabeth, born 15th, of Rudolph and Catharine Fiel; bapt. 21st; sponsor—Mary Jungs.

Divart, Salome, born Sept. 19th, of John and Joanna English Divart; bapt. 24th; sponsors—Mary Barry and Adam Oppermann.

Baptisms for the year 1798 (including 3 illegitimates and 1 pair of twins), 56.

BAPTISMS FOR 1799.

[NOTE.—*With the following baptisms, which end with August 18, (1799,) closes the first volume of the Registers at Holy Trinity Church.*]

Riffell, Mary Anna, nine years old, of Peter and Mary Moran Riffell; bapt. January, 1st; sponsors—Anna Payen and John Mary Morron.

Hoffmann, George, born Dec. 9th, 1798, of George and Catharine Hoffmann, non-Catholic; bapt. 6th; sponsors—John and Catharine Baldy.

Fox, Catharine, born 25th [Dec. 1798?], of Michael and Mary Fox; bapt. 6th; sponsors—Catharine and Louis Hammer.

Dick, Henrietta, born Oct. 28th, 1798, of Anthony and Julia Dick, negroes; bapt. 14th; sponsors—Henry Victoir, negro, and Mary Josephine, negro, sister of the child's mother.

Bousquet, Francis Augustine Emilian, born Aug. 5, 1798, of Francis and Mary Genevieve Petray [Petri?] Bousquet; bapt. 14th; sponsors—Francis Augustine Bousquet and Mary Anna Bantin Petray [Petri?].

Guigue, Margaret, born June 15th, 1797, of Augustine and Frances Cousay Guigue; bapt. 15th; sponsors—Peter Gauvain and Mary Anna Celeste Robin, wife of — Kemp.

Lapierre, Frances, born May 23d, 1798, of Sophia Cousay and Louis Lapierre; bapt. 15th; sponsors—same as Guigue.

Gerson, Mary, born Oct. 23d, 1798, of Peter and Mary Gerson; bapt. 20th; sponsors—Mary Despang and Jacob Scheffoir.

Syceari, John Joseph, born Nov. 20th, 1798, of John Joseph and Theresa Syceari, negroes; bapt. 20th; sponsors—Joseph Violett and Anna Fansfoir, negroes.

Steel, Mary, born Dec. 13, 1798, of Anthony and Elizabeth Steel; bapt. 20th; sponsors—Anna Cassing and Peter Gravenstine.

—, Mary, born 1st, of Jeremiah and Mary Caroline, negroes; bapt. 27th; sponsors—John Baptist Vieu and Mary Claudia Mollatteris.

Kuhn, Elizabeth, born Jan. 4, of John and Joanna Kuhn; bapt. February 1st; sponsors—Thomas Farmer and Margaret Graim.

Victour, John Laurence, seven months old, of John Laurence and Magdalene Salty, mulattos; bapt. 3d; sponsors—John Baptist Viau and Anastasia Fouartt, mulattos.

Greland, John Henry, born Nov. 5th, 1798, of John and Mary Claudine Despaigne Greland; bapt. 1st; sponsors—John Henry Roberio and Mary Rosa, sister of the child.

Polleng, Mary, born —, of Peter Augustine and Mary Polleng, negroes; bapt. 5th; sponsors—Peter Alexander and Mary Viau, negroes.

Caron, Peter Henry, born Dec. 1, 1798, of Peter Nicholas and Rosa Caron; bapt. 5th; sponsors—Peter Dubosque and Mary Horn, wife of — Cony.

Schneider, Helen Catharine, born 6th, of Joseph and Barbara Schneider; bapt. 17th; sponsors—Catharine and Nicholas Essling [*sic, but Esling*].

Rodrigues, Andrew Mary Vincent, born Nov. 30, 1798, of Andrew Jacob and Mary Joanna D'Orlie Rodrigues; bapt. 19th; sponsors—John Vincent Mary Robineau De Baugin [*the signature reads "De Bourjou"*] and Mary Laura Carrer D'Orlie.

Haegue [Hague?], Mary Louisa Virginia, born Aug. 20, 1798, of German and Adelaide Machard Hague; bapt. 20th; sponsors—Louis Peter Dallen and Mary Daumar.

Leseur, William Marian Adolphus, born Jan. 19th, of William and Rosalie Carrypaine [?] Leseur; bapt. 10th; sponsors—John Nicholas Mary Alexander and Mary Margaret Sophia Claudier Dauphie, married.

Clemang, Juliet, born Jan. 2d, of Jacob and Elizabeth Schors Clemang; bapt. March 6th; sponsors—Agnes Barnett and Nicholas Marse.

Sottery, Eleanor Mary, twenty years old, having made her profession of Faith before baptism; bapt. 16th, in the presence of her husband, Benjamin Sottery.

Mannchin, John, born Feb. 20, of John and Barbara Mannchin; bapt. 18th; sponsors—Thomas Eagin and Mary Forthen.

Loudovico [Judovico?], Mary Louisa, born Feb. 30th, of John and

Mary Loudovico, negroes; bapt. 31st; sponsors—Mary Ludovico and Peter Elenard.

Witten, Margaret, born Jan. 6th, of Jacob and Gertrude Witten; bapt. 1st; sponsor—Margaret Realy.

Bollowett, Louisa, born Jan. 23d, of Andrew and Barbara Bollowett; bapt. 1st; sponsor—Sophia Lafseben, unmarried.

Nelson, Mary Louisa, eight months old, of _____ and Adelaide Nelson, negroes; bapt. April 14th; sponsors—Mary Louisa Leongno [?] and John Jack, negroes.

Riviere, John Andrew Alexander, born Feb. 5th, of John Peter and Mary Margaret Courgibet Riviere; bapt. 20th; sponsors—Andrew Trouant Gautier and Alexandra Constance Angot.

Mayers, Peter, born Mar. 18th, of George and Sophia Mayers; bapt. 8th; sponsors—Peter and Rachel Fiell.

Noel, Mary, one year old, of John and Mary Noel; bapt. 21st; sponsors—John and Mary Ann Schell, negroes.

Pottwein, Elizabeth, born 7th, of Jacob and Mary Pottwein; bapt. 21st; sponsors—Henry Ken and Anna Weyla.

Claude, Mary, six months old, of John and Elizabeth Claude; bapt. 21st; sponsors—Japet [?] Joseph and Mary Magdalen, negroes.

Bicknell, Catharine, born Mar. 22d, of Daniel and Anna Mary Bicknell; bapt. 28th; sponsors—Peter and Mary Everly Bigard [Picard?].
[Signatures:] Mary Evlere [?], P. Picard.

O'Chalen, Robert, born Feb. 9th, of Henry and Mary O'Chalen; bapt. June 24th; sponsors—Philip Meguainen [McQueen?] and Mary Regan.

Freel, Peter, born 28th, of Patrick and Mary Freel; bapt. 29th; sponsor, — Julius.

Farmer, Catharine Margaret, one year old, of Thomas and Margaret Farmer; bapt. 4th; sponsor—Mary Reily.

Detunne [Detune?], Louis, born Jan. 23d, 1798, of Francis and Mary Joanna Revavain Detunne; bapt. 20th; sponsors—Louis Brugniers, youth, and Mary Julia Giorgion.

O'Brien, John Jacob, born June 8th, of John and Margaret Drisgels [Driscoll?] O'Brien; bapt. July 28th; sponsors—John Jacob Wainer and Mary Lady [Leddy?].

Donn [Dunn?], John, born July 26th, of Edward and Mary Hegen [Hagan?] Donn; bapt. August 1st; sponsors—John and Catharine McDonnel Schmidt.

Guiyon [Guigon?], Mary Margaret, born June 27th, 1798, of John and Mary Margaret Guiyon, negroes; bapt 18th; sponsors—John Baptist Designe and Mary Margaret, negroes.

[NOTE.—With this ends the registrations of Baptisms in Vol. I of the Registers at Holy Trinity.]

Baptisms for the first eight months of the year 1799, 40.

CATHOLICS IN COLONIAL VIRGINIA.

BY MARTIN I. J. GRIFFIN.

FATHER White's *Narrative of a Voyage to Maryland Written towards the End of April, 1634*, in giving an account of Lord Baltimore's expedition to settle Maryland, states that the Ark and the Dove on their way there stopped at Montserrat, one of the islands of the West Indies; that on 2 January, 1634, "By noon we came to Monserat, where is a noble plantation of Irish Catholique (s) whome the Virginians would not suffer to live with them because of their religion;" or, as he expresses it in the Latin phrase, "The inhabitants of Montserrat are Irishmen, who were expelled by the English of Virginia for the profession of the Catholic faith."¹

In Volume VII, p. 37, of the Publications of the Maryland Historical Society is another account of the voyage, supposed to have been written by Leonard Calvert, the Governor, to his brother Lord Baltimore. It also relates the stoppage at Montserrat "where there is a noble plantation of Irish Catholiques whom the Virginians would not suffer to live with them because of their religion."

He continues: "the voyagers arrived at the island of St. Christopher" where they remained "ten days nobly entertained by Sir Thomas Warner, Governor," and two Catholics, Captain Caverly and Captain Pellam.

The History of the Catholic Church in the United

¹ Hughes, *History S. J. N. A.*, Text I, 279.

States by Henry De Courcy and Dr. John Gilmary Shea, in issue of 1856, and in subsequent editions, states: "Irish emigrants who subsequently arrived in Virginia were forced to leave and settled at Montserrat in the West Indies, long known as an Irish colony." This statement no doubt was founded upon those of Father White and Governor Calvert.

There does not appear to be any known record among Virginia's historical collections showing that that colony by any official proceedings took direct action in "banishing" Irish Catholics, nor is there any to show that the Virginians "would not suffer the Montserrat Irish Catholiques to live among them."

There were Catholics in Virginia before its settlement by the English. Catholics know, though our American historians do not, or they ignore it if they do know, that there were Spanish Catholic missionaries in the territory later known as Virginia; that a Spanish missionary colony was located on the Rappahannock; that Mass was celebrated on James River in 1526; that Father Segura, a Franciscan, was massacred at Axacan, located "somewhere in Virginia," in Prince William or Stafford County, according to Father Devitt, S. J., or on the lower James or Pumunkey River, according to Mr. James Mooney of the Ethnological Bureau, or on the Potomac, according to Dr. John Gilmary Shea.

As "history is taught," one would believe Virginia's history began with Sir Walter Raleigh's expedition and certainly the founding of Jamestown in 1607. "Virginia was one of the parts where our holy religion first hallowed the soil of our beloved country by the celebration of the holy sacrifice, the administration of the sacraments and by the heroic deaths of martyrs. Two Catholic chapels existed, for a time, in the sixteenth century, near the shores of the Chesapeake, sanctifying the land around

St. Mary's Bay."¹ The first priests known to have offered the Catholic worship, the Sacrifice of the Mass, on our soil were the Dominican priests, Fathers Anthony de Montesinos and Anthony Cervantes, who accompanied Ayllon in 1526, when he founded his settlement of St. Michael de Guandape on James River, Virginia.²

Near a century after the Spaniards two French Jesuits were for a brief period in Virginia—both as prisoners.

When Argall destroyed the French settlement at Mount Desert (Maine), in 1613, Fathers Biard and Quentin were taken to Virginia.³ It was then "ruled by a ferocious Englishman [Sir Thomas Dale], who was extremely hostile to the French name and to the Jesuits. When he heard the Jesuits were arrived, he exclaimed that such extremely wicked men, the sepulchres of piety and religion, ought to be destroyed." Argall declared that, while he lived, no annoyance or injury should be offered to the Fathers, for he had given them this assurance.⁴ The Fathers were "shipped to England," but on the way "a violent storm cast them on the Azores Islands, which belonged to Portugal, where they were obliged to disembark."⁵ Eventually they "arrived safely among their brethren at Amiens."⁶

In the annual letter for 1638 of the Jesuits in Maryland to the Provincial in England, it is recorded: "We bought off in Virginia two Catholics who had sold themselves into bondage, nor was the money ill-spent, for both are showing themselves good Christians; one, indeed, surpasses the ordinary standard. Some others have performed the same duty of charity, buying hence Catholic

¹ De Courcy-Shea, *Hist. Church*, p. 182.

² Dr. John Gilmary Shea, in *Catholic News*, Sept. 2, 1891.

³ *Jesuit Relations*, I, 6.

⁴ *Ibid.*, 232.

⁵ *Ibid.*, 131.

⁶ *Ibid.*, 235.

servants who are very numerous in that country. For every year many sell themselves thither into bondage and living among men of the worst example make shipwreck of their souls."

It is possible also that the Jesuits ministered secretly to Catholics in Virginia for, following the above concerning the Catholics in Virginia, Father Knott, the Provincial in England, the compiler of the letter of 1638, which was to be sent to the Superior in Rome, states: "Several of the chief men by spiritual exercise have been formed by us to piety, a fruit not to be repented of. In the case of one, we adore the remarkable providence and mercy of God, which brought a man encompassed in the world with very many difficulties and now at length living in Virginia, almost continually without aid to his soul, to undertake these exercises not long before his death."

But hostility to Catholicity was one of the foundation stones of the English settlement of the colony of Virginia at Jamestown in 1607. The Charter granted the year previous by James I states that he was "loath that any person should be permitted to pass [there] that we suspected to be affected to the superstitions of the Church of Rome." It is of record that Rev. William Crawshaw, of London, father of the poet, on March 3, 1610, preached a sermon before Lord De la War and others of the Council and Company of Virginia, just before the noble Lord took his departure to be Governor of Virginia, wherein he gave this noteworthy advice: "Suffer no Papists; let them not nestle there; nay, let the name of Pope and Poperie be never heard in Virginia."¹ Governor Harvey declared that "among the blessings and favours which this colony hath received from his Most Gracious Majesty,

¹ Report Am. Hist. Assn., 1899, I, p. 325; or Brown's *Genesis of U. S.*, p. 371.

there is none whereby it hath been made more happy than in the freedom of our religion which we have enjoyed and that no Papists have been suffered to settle their abode amongst us."¹ "Settle" meant as land-holders, for there were at this time many servants or "redemptioners" who were Catholics.

Accepting it as a fact, and that solely on the testimony of Father White and Governor Calvert, that the "Irish Catholiques" of Montserrat had been "excluded" from Virginia on account of their Religion, it seems to be the most reasonable explanation that this came to be so because of the prohibition in the Charter of Virginia against permitting Catholics to settle in the new Colony, rather than to any special act of exclusion, on the part of the Virginia authorities, of these particular settlers, who, calling at Virginia, were excluded and then were obliged to proceed to Montserrat. There is no known evidence that these "Irish Catholiques" ever called at Virginia. They did not go to its shores simply because the Charter, known to their leaders, excluded them. They would have gone there—the northern portion of which was now to be occupied by Father White and companion Catholics—but that Virginia would not have permitted them to settle within its limits.

The Charter of Virginia granted in 1606 by King James I declared that, as the colony was to be settled to "reduce the people of these parts unto the true worship of God and the Christian religion," he would be "loath that any person should be permitted to pass that we suspected to affect the superstitions of the Church of Rome." Catholic settlers—those who would take up land and be accepted as freemen—would have been and were excluded for not accepting the oaths of abjuration and supremacy.

¹ Neill's *Founders of Maryland*, p. 45.

This happened to the first Lord Baltimore, the projector of the Province of Maryland. "About this time (1629) arrived Lord Baltimore, a Roman Catholic nobleman, who had previously settled in Newfoundland, but was attracted to Virginia by the fame of its growing prosperity. As the settlement of Catholicks in Virginia had been prohibited by the colonial charter, the Assembly thought proper to tender to his Lordship the oaths of allegiance and supremacy. These oaths he refused to take, preferring an exile from the blessings of colonial protection and favor, to base subjection to the unreasonable restraints imposed by government."¹ Though Virginia authorities would not permit Lord Baltimore to settle in the Colony unless he took the oaths, he remained two years before returning to England. His wife and "some of his children" remained longer in Virginia while he returned to England to seek a grant of "that part of Virginia which lyeth between the river of Passamagnus and the present Plantation of Virginia on James river towards the South." Lady Baltimore and her children were lost at sea on their way to England. It is within probability that while she remained in Virginia a priest "attended Lady Baltimore and the children;" one who came in 1629, possibly with Lord Baltimore from Avalon, one who "came hither to the Irish exiles with Lord Baltimore" and "built a chapel at White Neck, but had no house." This is stated in "a curious old record, which appears in two venerable American manuscripts, and not in the same form." As Virginia "turned the first Lord Baltimore away because he was a Papist, the missionary had no house or settlement; he was only chaplain to a visitor. Indeed, if he did stay with Lady

¹ Campbell's *Hist. Va.*, ed. 1813, p. 59.

Baltimore and depart with her, he must have been lost at sea with the family."¹

So, though the name of this priest is not known, it is a reasonable probability that he was in Virginia as chaplain to Lady Baltimore and that he privately ministered to some of the "Irish exiles," servants, brought to Virginia. George Calvert, a younger brother of Leonard, the Governor of Maryland, soon after his arrival in the new Colony went with two priests [Drury and Baker], on an expedition into unknown parts of Virginia and is believed to have died there. Father Hughes is of the belief that this expedition pointed to a plan, political and religious, of working in Virginia while the main object was being attained in Maryland. To obtain a foothold in Virginia as State Treasurer or otherwise, was a capital point of Lord Baltimore's policy for several years to come.

Though George, Lord Baltimore (first) was denied settlement in Virginia, after his death his son and successor, Cecilius, the second Lord Baltimore, the actual settler of Maryland, though he never was in it, sought in 1637 to become Governor of Virginia. To attain it "his dear and devoted friend, Sir John Harvey," would have had to be ousted. Baltimore required to be paid £2000 or double that allowed Harvey.

So the Catholic Lord Baltimore, three years after the settling of his own colony of Maryland, was willing to be Governor of a colony debarring Catholic settlers. The Colony was in need of laborers, and the fact is of record that Irish men and women were brought to Virginia and that an Irish plantation was established at Newport News in 1622. The record reads:

There arriued heere about the 22th of Nouember 1622 a

¹ Hughes in his *Hist. S. J. N. A.*, Text, I, p. 200.

shipp from *Mr Gookin* out of Ireland wholy uppon his owne Adventure . . . wch was soe well furnished with all sorte of pvisione, as well as with Cattle as wee could wyshe all men would follow theire example, hee hath also brought with him aboute 50 men upon that Aduenture, besides some 36 other Passengers, wee haue Accordinge to their desire seated them at Newports news, and we doe conceiue great hope yff the Irish Plantation p^sper y^t frome Ireland greate multitude of People wilbe like to come hither.¹

The Captain of the Irish ship was a Dutchman named Cornelius Johnson of Horne in Holland, who intended to return and bring a workman "to build Sawinge mills heere wch shall goe with the winde."²

Daniel Gookin was a native of Kent, England, but long had lived in Cork, Ireland. On 21 November, 1621, he was given by the Virginia Company in England a patent for the transportation of one hundred persons. He was then located at Cork. All such adventurers, as they were termed, were allowed fifty acres for each person brought to Virginia. Perhaps the fifty men he transported a year later were brought in pursuance of the contract.

Gookin then offered to transport cattle "outt of Ireland" at the rate of £12. "a Cowe," while the Virginia Company in London offered £10., which Captain Gookin refused, but accepted £11. "a Cowe."

The "fifty men" he brought, if none of the "thirty-six passengers," we may rest assured were Irish Catholics, probably kidnapped at Cork. There was an extensive traffic in supplying Virginia with "children" and others of more mature years. Contracts for the

¹ Letters of Governor & Council of Va., 1621-2. Neill's *Hist. Va. Co.*, p. 285.

² Letters of Governor & Council of Va. Neill's *Hist. Va. Co.*, 286.

delivery by the one-hundred lots are frequent in Virginia records.

Captain William Newce was also engaged in sending Irish settlers to Virginia. He had "a large experience and skill in militia discipline wherein he hath been exercised and employed a long time upon many services in Ireland."¹ On 12 April, 1621, the Virginia Company of London received an offer from Newce, "being induced hereunto by reason of a good success he had in Ireland upon the like worthy action" to "transport at his own costs and charges one thousand persons in Virginia betwixt this and midsummer, 1625, to be there planted and employed upon a particular plantation, and intendeth to go over himself in person, the better to direct and govern his own people." He desired an allotment of land and the title of General, promising for £8. a person for transportation, apparel and implements, to "maintain and uphold at his own charge" those persons after arrival.

He could not be given the title of General, as that was a "title properly belonging to the Governor only," but he was given that of Marshal. He brought to Virginia one consignment of servants, but died a few days after his arrival. These two "adventurers" settled the Irish Plantation at Newport News, so named after Captain Christopher Newport and Sir William Newce. These and other Irish, and so, presumably Catholics, contract servants, were not required to take the oaths of abjuration and supremacy. No Catholic could in conscience take them. During that Summer of 1622 "nine sail of ships transporting above seven hundred passengers out of England and Ireland arrived for the Plantation of Virginia."

¹ *Va. Hist. Col.*, VII, p. III.

Can we say of those from Ireland none was a Catholic? Few, if any, were voluntary immigrants, but convicts or kidnapped—most probably the latter—as an extensive trade was done in that line in several of the Colonies. Thus we may be reasonably sure there were Irish Catholics in the colony of Virginia as early as 1622. After the Irish “Rebellion” of 1641 a great number of the Irish were transported to Barbadoes, Jamaica, and Virginia.

There were also Italians in Virginia in its early days. Captain Norton with four Italians set up a glass furnace near Jamestown.¹ Surely, these natives of Italy were, by profession, Catholics. There were two Poles in 1608 who aided Captain John Smith in his battles with the Indians. There were also Polanders in Virginia in 1619 who were engaged in making tar, pitch, potash, and soap ashes. In that year there was a labor dispute with them, perhaps the first labor “strike” in our country—and the Polanders won. The record reads: “Upon some dispute of the Polonians, resident in Virginia, it was now agreed (notwithstanding any former order to the contrary) that they shall be enfranchised and made as free as any inhabitant whatsoever. And because their skill in making pitch and tar and soap ashes shall not dye with them, it is agreed that some young men shall be put unto them to learn their skill and knowledge therein for the benefit of the country hereafter.”² That seems to show the instincts of liberty were an animating force with those Poles and that they revolted at their social condition or the virtual slavery in which they found themselves, contrary, no doubt, to the promises made in inducing them to come to the new colony. At any rate

¹ *Va. Hist. Col.*, VII, p. 130; Neill’s *Hist. Va. Co.*, p. 284.

² *Va. Hist. Col.*, VII, p. 17.

the Directors of the Virginia Company in London on 12 May, 1620, mention "pitch, tar, potash and soap ashes for the making whereof the Polanders have returned to their works."¹ Later the Directors made "a treaty with Mr. More to procure men skilful in the trades" of making "hemp and flax, soap ashes and potash, pitch and tar." These he was to obtain from "eastern parts"—that is, east of England. But later a contract was made with Gabriel Wisher "to procure out of Swedeland and Poland men skilful in making" these articles. Who shall say none—if not all of these Polanders were Catholics?

There were also Frenchmen engaged in the cultivation of vines and the making of wines. The Directors also ordered that efforts should be made to obtain for wine making "men from France, the Rhine and the Canaries." Is it probable that none of these was a Catholic?

Thus we have evidence of the presence in the Colony of Virginia of the Irish, Italians, Poles, and French. Though there was no possibility of their having the services of a priest, was not our faith theirs? So we may say with the *Catholic Encyclopedia* (Vol. VIII, p. 132). "It is certain there were Irish Catholics in Virginia prior to 1632"—and we may add, with as strong a belief also Polish, Italian, and French Catholics.

We have been alone considering the Colony of Virginia first settled in 1607. Let us give attention to Virginia as known prior to the founding of Jamestown, the first settlement of the Colony of Virginia.

Though there is no known record showing the arrival of these Irish Catholics at Virginia, their inability to take the oath, if they had, would have caused their exclusion for a refusal to take the abjuration. But as they

¹ *Va. Hist. Col.*, VII, p. 67.

came from Ireland in 1624 it is a possibility that by "Virginia" they did not mean the colony of Virginia. There they are not known to have called. "Virginia" in those days was a very extensive, if not an expansive, term.

Says Father Hughes, the historian of the Society of Jesus in North America: "Virginia loosely floated before the mind's eye of the Briton in much the same longitude, latitude, and social bearings as the 'West Indian' islands, and, like Maryland, was itself considered to be an island somewhere in the offing to the far, far West."¹

By the charter of James I granting authority "to deduce a colony of sundry of our people into that part of America commonly called Virginia" he gave its limits as "between four and thirty degrees of northerly latitude from the equinoctial line and five and forty of the same latitude." This was granted on 10 April, 1606. He directed that "the first colony" should begin "where they shall think fit and convenient between the said four and thirty and one and forty degrees;" the second colony "between eight and thirty and five and forty degrees of the same latitude." The second charter, granted on 7 May, 1609, did not lessen the boundaries of "that part of America commonly called Virginia," but it provided:

"The principal effect which we can desire or expect of this action is the conversion and reduction of the people of these parts unto the true worship of God and the Christian Religion, in which respect we should be loath that any person should be permitted to pass that we suspected to affect the superstitions of the Church of Rome, we do hereby declare that it is our will and pleasure that none be permitted to pass in any voyage from time to time to

¹ Hughes, *Hist. S. J. in N. A.*, Text, I, p. 279.

be made into the said country, but such as first shall have taken the oath of supremacy." Nor did the third charter (12 March, 1611-12) reduce the limits of "Virginia" nor remove the disability of Catholics.

On 19 August, 1629, Lord Baltimore, George Calvert, resolving to abandon his attempt to found a colony at Avalon, wrote from Ferryland to King Charles I saying : "I am determined to commit this place to fishermen that are able to encounter storms and hard weather, and to remove myself, with some forty persons to your Majesty's dominion in Virginia, where, if your Majesty will please to grant me a precinct of land, with such privileges, as the King your father, my gracious Majesty, was pleased to grant me here, I shall endeavor to the utmost of my power to deserve it."¹ This indicates that the "dominion in Virginia" extended beyond north and south of the boundaries of the Colony of Virginia and that he sought a grant of land with similar privileges to those granted for Avalon. This was done and the grant of Maryland given him. Before it could have the great seal placed upon it he died. The grant descended to his son Cecil, who became the Founder of Maryland, though he never visited it. Early in October, 1629, Lord Baltimore came from Avalon to the Colony of Virginia and, being tendered the oaths of allegiance and supremacy required of all settlers, refused to take them. Whereupon he was notified to depart. He did after a tolerated residence of two years, leaving there his wife and servants, as was related above. The Council in Virginia, 30 November, 1629, reported to the Privy Council in England their action.

In "Lord Baltimore's Case Concerning the Province of Maryland," printed in London, 1653, it is stated :

¹ Neill's *Virginia Carolorum*, p. 64.

"The present inhabitants of Virginia had never any right to Maryland, no more than to New England, which was part of that country, heretofore called Virginia as well as Maryland, but distinguished and separated afterwards from it by a Patent as Maryland was. There was indeed a Patent heretofore granted by King James in the 7th year of his reign of a great part of that northern Continent of America, which then was called Virginia."

So "Virginia" in 1629 meant other territory than that comprised within the Colony of Virginia settled in 1607 at Jamestown. The Puritans in 1620 settled in "North Virginia" but the whole of the country has long since been called "New England." "A Description of the Province of New Albion," printed in 1648, says: "That part of America or North Virginia, lying about 39 degrees at Delaware Bay, called the Province of New Albion." It speaks of Sir Thomas Dale and Sir Samuel Argal, captains and counsellors of Virginia, landing at "Manhatas isle in Hudson's river, where they found four houses built and a pretended Dutch governor, who kept trading boats and trucking with the Indians, but told him their commission was to expel him and all alien traders, this being part of Virginia." This "Description" states that "Delaware Bay lieth in forty degrees where New England ends."

But the island of Montserrat in the Caribbean Sea was not settled until 1632 and then by these Irish Catholics. If it be true that these Irish Catholics found at Montserrat, were excluded from the Colony of Virginia, settled in 1607, it is also of record that there were Catholics in that Colony of Virginia at a time not long subsequent to the settlement of Maryland in 1634, though these may have been located near the Maryland border and just across the Potomac river. Malachy, Archbishop of Tuam, Ireland, despatched a mission to St. Christopher

Island for the service of the Irish settlers. This was discussed in the Propaganda on 30 January, 1638; and was then regulated, with respect to both St. Christopher and Virginia, on 20 April of the same year and on 19 December, 1639.¹ If "Virginia" meant the Colony of Virginia it indicates the care of Propaganda for the faithful known to be there even if "servants." The Jesuit Superior General Vitelleschi, writing 16 July, 1644, to Father Philip Fisher in Maryland, said: "I congratulate you most sincerely in the Lord on the many washed at the Sacred Font and on the present hope of the salvation of the rest, (and that) Virginia itself feels the benefit of our presence."²

On 28 December, 1647, the Jesuit General Carrafa wrote the Provincial in London, Father Henry Silesdon, that a missionary would not be sent to Maryland if the Proprietary were unfavorable; that aid was to be given the Catholics in Virginia; and that in Virginia what is best for the care of those Catholics he may look over with his consultors.³ According to a report of 1756 which Vicar Apostolic Challoner of London sent to the Congregation of the Propaganda there were in Virginia, New York and New Jersey "only Catholics scattered here and there."⁴

The *Jesuit Relations* for 1647 has the following: "An Irish Catholic arriving from Virginia at Manhate (Manhattan, now New York) made his confession to Father Jogues and told him there were some of our Fathers in that country; and that a little while before one of them following the savages into the woods to convert them,

¹Hughes, *Hist. S. J. in N. A.*, Text, vol. I, p. 315.

²Hughes, *Hist. S. J. in N. A.*, Doc. I, P. I, 31.

³Hughes, *Hist. S. J. in N. A.*, Doc. I, Part I, p. 36.

⁴Cong. Prop. to Nuncio at Paris, 1783.

had been killed by other savages, enemies of those whom the Father accompanied." This may have been "a dim tradition" of the massacre of Father Segura, Franciscan, at Axacan, Virginia.

One of the objections to the colonization of Maryland was that it might "prove dangerous to Virginea and New England where many Protestants are planted, Maryland being scituated between them both because it may be suspected that the said Roman Catholiques will bring in the Spaniards or some other forraigne enemy to suppresse the Protestants in those parts, or perhaps grow strong enough to doe it of themselves."¹ Though the first Lord Baltimore was for a time a resident of Virginia prior to the granting of the Charter of Maryland, he was, on his refusal to take the oath of supremacy, debarred by the authorities from becoming a settler. Virginia, then seems to have been early averse to having Catholics as settlers within her borders. In that known fact may be the sustaining force of the statements of Father White and Governor Calvert that the Irish Catholics they found at Montserrat had been "banished" and not "suffered to live" with the Virginians "because of their religion." One may be sure that as Lord Baltimore was debarred, those less distinguished or of less social standing would not have been permitted.

In 1667 the Governor of Montserrat, Stapleton, was an Irishman and a Catholic. In a "Summary of the Catholic Religion in the English Colonies in America," probably written between 1763 and 1766 by Vicar Apostolic Challoner of London, as it agrees with his report of 1756, it is stated: "There are also some Catholics in Virginia on the borders of Maryland."

After the so-called "Glorious Revolution" in Eng-

¹ Hughes, *Hist. S. J. in N. A.*, Doc. I, P. I, p. 13.

land, by which William and Mary came to the throne, Virginia adopted anti-Catholic measures, but these do not come within the province of this narration. Our conclusion then is that the Irish Catholics of Montserrat who had settled there in 1632 after leaving the Island of St. Christopher, where they had settled in 1624 under Sir Thomas Warner, may have told the voyagers to Maryland, which was territory cut out of Virginia, that they too would have settled in Virginia, or some part of the territory so-called, but that the colony of Virginia required an oath of abjuration which they could not take, and the charter did not permit Catholics to settle there. So they considered themselves excluded on account of their religion and went to St. Christopher's, where there were Catholics, some in official position, and thence to Montserrat.

ARCHBISHOP CARROLL TO MRS. JAMES BARRY.

Balt^e, March 19, 1806.

My dear Madam,

You must excuse me for not admitting the epithet of *unreasonable* indulgence, attributed by you to the moments devoted to the cultivation of a correspondence with you. I owe too much to your friendship, and have too lively a recollection of the pleasure so often enjoyed in the bosom of your family not to enquire of your health & pursuits: and it will always please me best to receive your own account of them, than from a third person. I am sorry, that you had to give one in your last so unfavorable to Mr. Barry's health. The long continuance of the Northerly winds which probably first produced the rheumatism in his hand and arm, have, I fear, prevented him from yet obtaining much relief. It is not improbable, as you heard, that I shall visit N. Y. in the Spring or Summer: but it is yet far from a fixed resolution. Next to the duties of my station, my strongest inducement will be to give to you all that testimony of my attachment, esteem and gratitude. Any token of Miss Gould's kind remembrance of me would be acceptable for her sake. I cannot therefore hesitate about receiving one, which united elegance with usefulness; tho its greatest merit is derived from the character and respectability of the Lady who offered it. You will be pleased to forward the enclosed lines to her. I was very happy to hear that you had formed an acquaintance with Mrs. Seton. Her situation and sacrifices have interested me much in her favour; her zealous and highly respectable friend Mr. Felicchi is here, and is to favour me to-day with his company: having only seen him for a quarter of an hour I had no opportunity of inquiring whether he was one of your acquaintances. The seclusion

from company in which you have lived induces me to suppose that he is not.

I read with much concern these words of your letter—*Anne looks poorly but does not complain.* Does she not hide from you all symptoms of an unpleasing nature, that she may not create in her parents new anxiety? She is very capable of doing so & suffering alone, & unknowingly to others, that she may avoid giving uneasiness. I cannot account for a presentiment or delusion in my mind: but there is a strong impression on it that your residence in New York will not be of long continuance. But whether divine providence will ordain us to live nearer, the one to the other, or separate us still farther, is one of those things known only to the great Disposer of events. We may in the meantime unite together in prayer before Him, & look forward in hope of being united forever in the kingdom of His glory.

I find that the worthy Mr. Morris is one of the few, whom you see. By degrees, you will enlarge the circle of your acquaintances for which I have no other reason to be solicitous, than because it may draw your thoughts occasionally from a recollection that preys perhaps too much on you, Mr. Barry & our dearest Ann. Her letter was delivered immediately to the amiable Miss Morran & yours to Mrs. Howard. Since her delivery her health has mended wonderfully, tho I do not suppose that she is equal to the fatigue of writing; and I indeed forgot to give timely notice to Miss Morson of Mr. Morris's departure to-morrow. Mr. Beeston presents his respects & assurances of cordial attachment. I must defer my letter to Miss Gould, & remain with my usual affection,

Dear Madam,

Your most obed^t Serv^t

+ J. BIS^r OF BALTE.

Mss., Letters, A. C. H. S., presented by Ferd. J. Dreer.

COMMODORE JOHN CASSIN, U. S. N.

Information concerning Commodore Cassin has already appeared in the RECORDS of December, 1904, and of March, 1907.

Commodore John Cassin departed this life at his station in Charleston, S. C., on Sunday, March 24, 1822, in the sixty-second year of his life.

The Charleston Courier of the time contained the following obituary:

"The death of Com. John Cassin, late commanding officer of the Southern Naval Station of the United States, has been already announced to this community; the melancholy intelligence has been received with every expression of unfeigned sorrow, and his remains consigned to the grave with those demonstrations of honor and respect due to the distinguished veteran, and to departed merit.

"It is much to be lamented that this worthy officer has survived his arrival in this City but a few months only. It was indeed, under circumstances of severe affliction that he had landed here, being a few days previously, while on his passage from Norfolk, deprived, by death, of his amiable consort. His abode with us was, however, sufficiently long to bring to our knowledge many of those excellent qualities, which adorn human nature, and which he eminently possessed. His goodness of heart, and sincerity of manner were such, that all who enjoyed a personal acquaintance with him, esteemed him and became his friend. His disposition was generous, frank and accessible; these liberal and noble traits of character were justly appreciated; and especially se-

cured to him the respect of those who were under his command, as well as that sincere and affectionate regard which attaches to an elder brother, or a father.

"Com. Cassin was a native of Pennsylvania; his talents were early devoted to his Country, both in the land and sea service; in the latter, he has for many years, maintained a high rank. He served in the Army during the crisis that 'tried men's souls;' he fought at the battle of Trenton, and his patriotic aid in defense of the rights of the American Republic, was employed at other interesting periods of the Revolutionary War.

"The Commodore's health had been observed to decline for several weeks past. It was not, however, until ten days anterior to his decease, that an obstruction in the liver, to which he had formerly been subject, excited alarm. The violent and rapid progress of his disease, baffled every remedy which skill could devise, and rendered unavailing the tender and unremitting attention of his family and friends.

"He expired on Sunday the 24th inst., March, 1822, about 4 o'clock p. m. in the 62nd year of his age. May he rest in peace!"

"Mrs. Ann Cassin, wife of Com. John Cassin, departed this life, on the 23rd Nov., 1821. Both the above were interred in the Catholic Church yard at Charleston, S. C., under the same tombstone. Their daughter Elizabeth married Capt. Joseph Tarbell of the United States Navy, who departed this life in Washington City on Friday night the 24th of Nov., 1815 at 25 minutes past 9 o'clock, and is buried in the Catholic burying ground of St. Patrick's Church, being previously professed, and died in the Catholic faith. Born 16th Sept., 1773."

"It is with the most poignant regret we have to an-

nounce the death of as invaluable an officer as any in the service of the Union, Joseph Tarbell, Esq., Captain in the Navy of the U. S.

"We knew him well, and we know also that no man was more justly esteemed as a gentleman, and an officer.

"He has left an amiable wife and two lovely children to bewail the loss of the best of husbands and the most affectionate parent."

"Mrs. Eliza Tarbell, wife of Capt. Joseph, and daughter of Com. John and Ann Cassin, above, departed this life at the Navy Yard in Gosport, Va., of malignant fever, on the 3rd of Oct. 1821, aged 32 years and one month."

[Photographic copies of the commission issued to Captain Tarbell, signed by President John Adams and James Monroe, are with our Society.]

WASHINGTON, February 7th, 1885,
copied by Louise Boone, granddaughter of Capt. and
Mrs. Joseph Tarbell.

The copy was taken from the original newspaper
clipping (said clipping now destroyed). Recopied in
April, 1906, by Louise Boone French. Miss Louise
Boone is now Mrs. Lawrence E. French, 163 Underhill
avenue, Brooklyn, N. Y.

RULES OF "THE BISHOP'S BANK."

In May of 1848 was opened "The BISHOP'S BANK," as it was familiarly called by the depositors. It was established by Bishop Kenrick to receive the savings of the working Catholics of Philadelphia. It was managed by Mr. Mark Antony Frenaye, the financier of the Diocese. In 1855 he wrote Mrs. Aline Maguire, of Johnstown, Pa.: "We keep a kind of savings institution and I receive deposits and pay them out."

While managed by Mr. Frenaye, the following Rules were formulated by him for the direction of his assistants: Our Society is indebted to Mr. William I. Power for the copy herewith presented.

RULES FOR RECEIVING DEPOSITS, AND TO KEEP CREDIT GOOD.

Office Hours to be posted up on the door, and strict punctuality in attendance. Always polite towards visitors. Never a word of impatience; bear all provocation.

Perfect indifference in receiving or paying off. Never to offer uncurrent money; but always Gold or City Notes at the choice of Depositors.

Always keep money at home, say about \$1000, (besides public Stock bearing interest) and in Bank \$2000. Be prepared to pay all demands at sight; and when the funds on hand are short, sell part of the Safety Fund: for this, employ a Stock Broker.

When there is in Bank a larger balance than is necessary, invest the surplus in Stock, which will increase the Safety Fund.

Bear in mind that investments must always be made in stock of *ready sale*: City, or State of Pennsylvania. No Other; City is the best. County Stock is good, but of slow sale. Never purchase any other Stock. Beware of Banks, Canals,

Rail Roads, other States of the Union, and all kinds of fancy stocks. Some of them may be good, but they are liable to ruinous fluctuations : Safety and quick sale, when needed, and not speculation, must always be the rule.

With depositors never contend on small matters ; if you can not mildly convince them, pay ; it is better to lose a few dollars, than to send abroad a discontented trumpet.

There are instances of Banks having been ruined by one man alone : And others broken to pieces by the management of their officers.

Canals and Railroads are of a perishable nature. Trade being diverted from one channel to another, will at once render valueless all stocks of that kind. Buying fancy Stocks is actual gambling.

Other States of the Union are certainly good, but never of speedy sale in our Philadelphia Market : hence the advice to avoid them.

The Bank continued in operation until the unfortunate failure of a similar institution attached to the Archdiocese of Cincinnati. Then Bishop Wood, to induce depositors to withdraw their savings, ordered the stoppage of interest. As this did not induce withdrawal sufficient to close the institution, many preferring safety to profit, he directed the return of all deposits and so closed, "THE BISHOP'S BANK."

NOTES ON "THE CATHOLIC HERALD" OF PHILADELPHIA.

1822, Nov. 30 "THE CATHOLIC HERALD and Weekly Register" was started by E. F. Crozet, it seems, to advocate Hoganism.

The first three numbers (the only ones seen by Finotti) not only uphold the schismatic views of the Rev. William Hogan and his followers, but are of a blasphemous tone on Catholic matters generally.—*Finotti*, p. 160.

This was the *first paper* purporting to be Catholic (as appears from its title) that was published at Philadelphia.

It was not until 1833 that the first *genuinely* Catholic paper was started, the true CATHOLIC HERALD.

The first number bears this date "Thursday, Jan. 3rd 1833," and was printed by M. Fithian at No. 6 corner of Stanwick & George Sts.

It is a four-page sheet; the printed page being 19 inches long and 13½ wide. About 1837 the size was reduced and the paper issued as an eight-page sheet.

At the head of the title are quotations from the Gospels, "Go teach all nations" from St. Matt. xxviii, 19, and "As my Father hath sent me, I also send you."—St. John, xx, 21.

The editorial announces that THE CATHOLIC HERALD is to supplant "The Catholic Press" of Hartford, Conn. The paper was published by Eugene Cummiskey at No. 130 South Sixth Street, and the price is named as \$3.00 per year.

In the early issues of this paper no name appears of editor or proprietor.

The editor however was the Rev. Nicholas O'Donnell, O. S. A., assistant at St. Augustine's Church, Fourth Street, to the Rev. Dr. Hurley, O. S. A., the rector.

That Father Nicholas (as he was usually called) was the editor *de facto* appears from a letter of his dated “Pottsville, 1833, Aug. 8,” in which he reminds his cousin, Brother James O'Donnell, O. S. A., (also of St. Augustine's) where to find the contents or matter for the next number of the HERALD, and bids him “should any news come from Europe, to give the usual epitome in the editorial, unless Mr. Hughes [this was the Rev. John Hughes] should suggest other more important articles bearing on the controversy.”

The “controversy” alluded to here is evidently the one now known as the Hughes and Breckenridge Controversy.

In the same letter he says that he has been to Reading, that he is now at Pottsville with a dear friend, a Mr. Nichols, and that the Rev. Mr. McCarty is also there.

Father Nicholas had left the city on the 30th of the July preceding for a tour through the State.

His intention was to go to Sunbury, Harrisburg, Chambersburg, Emmittsburg, and Baltimore, Md.,

THE EDINBURGH CATHOLIC MAGAZINE (vol. I, p. 283) publishes the prospectus of the new Philadelphia venture, and announces that “the Rev. Nicholas O'Donnell of St. Augustine's Church, Philadelphia, is the editor.”

The publisher of the first number is given as Eugene Cummiskey at 130 South Sixth street.

The editors of THE CATHOLIC HERALD were:

1. The Rev. Nicholas O'Donnell, O. S. A., from 1833, January 3, the date of the first number, down to 1836, and then again in 1838.

[NOTE.—It is not pretended that this list of editors is complete. Dr. M. has no means at hand of determining who were in charge of **THE CATHOLIC HERALD** during all its vicissitudes. The names given in these pages are correct.]

2. The announcement, "Rev. P. R. Kenrick, editor," appears first in the number for Dec. 1, 1836.

[Father Kenrick, as that time rector of St. Mary's Church, was afterwards the famous Archbishop of St. Louis, and was consecrated Bishop in 1841.]

3. "Rev. Nicholas O'Donnell, editor," appears in the paper from January, 1838, to March 22 of the same year.

GREAT BRITAIN AND THE CATHOLICS OF THE ILLINOIS COUNTRY. 1763-1774.

After England had won from France, in 1763, all the country west of the Alleghenies and the Ohio River known as the Illinois country, little was done to establish a civil government therein until on November 12, 1768, Lt.-Col. John Wilkins, the British commandant who lived at Fort de Chartres, issued a proclamation declaring his resolution to establish a court of judicature for the settlement of all civil disputes. Whether he had the right to do this has been a subject for historical inquiry and discussion.

From *Great Britain and the Illinois Country, 1763-1774*, by C. E. Carter, page 74, is extracted the following:

"Wilkin's relations with the Roman Catholics were apparently amicable, a large part of the regiment stationed at Fort de Chartres being members of the Roman Catholic Church. The legal position of the Church had been well defined by the treaty of Paris and by succeeding documents, and on the whole the course pursued by the English government toward the Catholics of Illinois was an honorable one. In the Illinois country the Jesuits had had charge of the parish at Kaskaskia and of the mission among the Indians of the same name. By a royal decree in 1764 the Jesuit order in France and its dependencies was abolished, and the decree was executed in the Illinois country in the same year, the property being confiscated for the use of the French king. Not only did the Jesuits leave, but the Sulpitians likewise abandoned their parishes, so that at the beginning of the British occupation not a single priest was in the country. Father Meurin, however, one of the expelled priests, obtained leave to return to minister to the

abandoned parishes. Illinois had always been attached to the bishopric of Quebec, and in 1768 Bishop Briand, of Quebec, made Father Meurin his vicar-general in Illinois. But owing to his age and ill-health and the widely-scattered parishes, it was impossible for Meurin to carry on the work alone. The English authorities made efforts to secure an additional priest but without success. In 1768, however, Bishop Briand sent Father Pierre Gibault, who took up his residence at Kaskaskia, Meurin retiring to the less populous parish of Cahokia. Throughout the entire British period we find little or no complaint by church officials of the attitude of the English government. Although practically the French had much to complain of during the first five years of British rule, their religious privileges were accorded them at all times."

Shea, in his *Life of Archbishop Carroll*, p. 125, says: "Father Meurin had not had a very happy experience with the Kaskaskians. They refused to pay their tithes, and in numerous other ways showed him disrespect. He tells us that the people had lost their piety almost entirely during the years of chaos incident to the removal of the Jesuits and the arrival of the British." [Meurin to Bishop Briand, June 11, 1768, *Jesuit Relations*, ed. Thwaites, LXXI, 41 ff.; Shea, *Life of Archbishop Carroll*, 114-129.]

A BIT OF MISSION STORY OF THE PACIFIC COAST. FROM THE SPANISH BY T. C. M.

Agreement between the Very Reverend Father President of [*the Missions of*] Antigua and Nueva California, [*mainly*] the Very Reverend Father Fray Vincente de Mora and the Very Reverend Father Fray Francisco Palou.

As fraternal union between their sons is the pleasure and wish of God and of our holy Patriarch [*Saint*] Dominic de Guzman and [*Saint*] Francis of Assisi, we here in this corner of the World—at Antigua and Nueva California, while engaged in the spiritual conquest and conversion of unbelievers, and desirous moreover of helping one another not only as regards the souls of our neighbors but also our own, hereby in order that such union and aid reach also to the other world before separating for our respective fields of labor, and that we may show the world our true brotherhood, we have agreed that on the death of any one of the Missionaries of [*the Order of*] our Father Saint Dominic, each Missionary of [*the Order of*] our Father Saint Francis shall say three Masses for his soul; and [*likewise*] on the death of any one of the Sons of Seraphic Patriarch [*Saint Francis*], the sons of our Cherubic Patriarch [*Saint Dominic*] shall do the same. While leaving to the Father Presidents of both missions the duty of communicating such news to their respective Religious, we the Presidents in the name of all [*our Brethren*] sign this agreement and pledge of true brotherhood, in order that the same may be made known to all *our Missionaries*, those here in the field as well as their suc-

cessors, beseeching them in the name of both Patriarchs to cherish this fraternal union so pleasing to the Lord, [*on the part*] of His servants and of our holy Patriarchs. [Dated] The Mission and *Real Presidio* of *Nuestra Senora de Loreto* May 17, 1773. [Signed] "Fr. VINCENTE DE MORA"—"Fr. FRANCISCO PALOU."

[Copy of a Document in the Archives at SANTA BARBARA, in California, No. 19. [Signed] Fr. ZEPHYRIN.]

O. F. M.

A EULOGY OF CHRISTOPHER COLUMBUS.

BY CARDINAL TASCHEREAU (ELZEAR ALEXANDRE).

THE FIRST CARDINAL OF CANADA AND THE SECOND OF
AMERICA ; ARCHBISHOP OF QUEBEC.

1886-1898.

Justorum autem semita quasi lux splendens. The path of the just is as a shining light (Prov. iv, 18). The crowning event in the career of Christopher Columbus occurred when the illustrious navigator, after having discovered America and thus given, so to say, a new world to the old world, returned to Spain, whence he had sailed, to render an account of his voyage. He traverses the entire country from the ocean to Barcelona where the court was assembled, and is everywhere greeted enthusiastically by the inhabitants as he passes. He arrives at the royal palace, accompanied by a throng of great personages, amongst whom he is distinguished by his noble and imposing bearing and by his long white hair which falls to his shoulders. The king and queen arise as he approaches, make him sit in their royal presence, and listen to his recital with religious emotion. Then, falling upon their knees, and raising their hands towards heaven, they pour forth thanks to that divine Providence which had directed his ways and crowned his enterprise with such glorious success.

Yes, surely, that was a proud day for Christopher Columbus. This noted benefactor of humanity appears in this hour of triumph, radiant with such glory as has never perhaps fallen to the lot of any other man.

And yet, to me, Christopher Columbus seems still greater in misfortune. If I applaud the well-merited triumph that he receives at the court of Spain, I admire him none the less in irons when he later on becomes the victim of the envy, the ingratitude and the ill-will of his fellow-citizens: I admire his constancy in the midst of noble character, his Christian spirit. Delivered from prison, he carries his fetters with him that they may serve always as a reminder of the nothingness of human glory, and of the fact that we ought not to rely upon men but upon God alone; and he expresses the wish that these shackles be placed with him in the tomb. To me, never has a man appeared greater than did Columbus with the crown of adversity encircling his head.

E. A. TASCHEREAU, ARCH. DE QUEBEC.

THE ARCHBISHOP'S HOUSE, QUEBEC, JULY 10, 1892.

[Translation from original signed in Autograph in MSS. Dixson A. C. H. S.]

NECROLOGY.

COL. JOHN I. ROGERS.

ON March 13, 1910, Colonel John I. Rogers, of Philadelphia, died suddenly in Denver, Colorado, where he was visiting. He was saying the Rosary when stricken. He was born in Philadelphia in 1844. After finishing his course at the Central High School he entered the Law Department of the University of Pennsylvania and was graduated therefrom with special distinction. In 1869 he was a member of the State Legislature. When Governor Pattison was elected Mr. Rogers was appointed on his staff, as he had been interested in military affairs as a member of the First City Troop of Philadelphia, an organization dating from Revolutionary times. Colonel Rogers became a member of our Society on February 26, 1891. His funeral took place from the Cathedral on March 16. Solemn Requiem Mass was celebrated by the Right Rev. Monsignor Turner, and the absolution of the body was given by Archbishop Ryan. Father Kavanagh preached the funeral sermon.

REV. EUGENE V. McELHONE.

Died March 14, 1910. For more than thirty years he had been chaplain of the Philadelphia Almshouse. In 1888 he founded St. Joseph's House for Homeless Industrious Boys. He was born in Mamore, County Tyrone, Ireland. Ordained at Overbrook, March 15, 1874. He became a member of this Society, February 27, 1890.

REV. MICHAEL C. McENROE.

Died May 8, 1910; Rector of the Church of the Holy Family, Manayunk, aged 77. Born at Island Rock, County Cavan, Ireland. A life member of this Society since October 30, 1885.

REV. WILLIAM A. McLoughlin.

Rector of St. Stephen's Church, Philadelphia; died at sea, September 5, 1910, while on a voyage to Ireland. He was buried at sea. Born at Thurles, County Tipperary, Ireland, August 4, 1841.

His burial at sea caused wide-spread agitation against such a method of disposing of the remains of those who die while journeying across the ocean. A convention of Philadelphia Societies was held on December 18 when measures were taken to cause a cessation of such a practice. Father McLoughlin was elected a member of this Society September 8, 1892.

MR. PHILIP SYNG PHYSICK CONNER.

Died at his home at Rowlandsburg (Octarara), Maryland, on Sunday, November 27, 1910. He was born in Philadelphia on May 14. Mr. Conner, though a non-Catholic, was a member of this Society from January 9, 1885. For several years he took an active interest in promoting its welfare. In the second volume of our RECORDS was published "The Early Registers of the Catholic Church in Pennsylvania," which he read before our Society on May 5, 1887.

Mr. Conner was the son of Commodore David Conner, Commander of the Fleet during the Mexican War. He published in 1896 "The Home Squadron under Commodore Conner in the War with Mexico." Mr. Conner did service during the Civil War. He was a member of the Historical Society of Pennsylvania and the Union League. He is survived by a widow and two children.

MARTIN J. WALSH.

Died at Atlantic City, February 17, 1910. He was an old pioneer Irish Catholic of that very Catholic portion of this country, the Lackawanna and Wyoming Valleys. He was born at Killala, Co. Mayo, Ireland, about seventy years ago. He came to this country some fifty years ago, and settled in Archbald in Pennsylvania with his brother and father. The family had suffered many trials in Ireland, having gone through the famine and been turned out on the roadside and had the door of their house walled up with stones in the severest wintry weather. In this country by thrifty saving from scanty wages he gathered together some money to begin a little business with his brother-in-law, Patrick Golden, in Archbald. They met with but slight success, as the little town had too many stores for its population. Both the partners still continued to work in the mines, helping with the business in the evening when work was over. Mr. Walsh was hurt in the mines and had to be idle for a week and during that time he looked around for another location. He selected Parsons, not far from Wilkes-Barre, where there were but two houses, but where two new mines had just been opened. In the course of the next three years the firm came to do a business very large for that time and place of nearly \$150,000 a year and took into their employ ten brothers and sisters and some other relatives of the members of the firm. The business continued to be successful for many years in spite of hard times in the coal regions, and the firm was ever among the most prominent contributors to Catholic progress of all kinds. There is scarcely a Church in the Wyoming or Lackawana Valleys that did not receive a substantial check from them, at the laying of the cornerstone or at the dedication. Mr. Walsh's home came to be the centre of many Catholic influences. He is sur-

vived by two brothers, Patrick, long a member of the American Catholic Historical Society, and James. He left six children, Dr. James J. Walsh of New York, Mrs. P. J. Jordan of Scranton, Pennsylvania, Dr. Joseph Walsh of Philadelphia. Mrs. John W. Jordan of Olyphant, Mr. Martin Walsh of Scranton, a banker, recently married, and Miss Josephine Walsh, who was with her father during his last year's life when as the result of a stroke two years ago he was in gradually failing health.

REV. FRANCIS A. FOY.

Rector of St. Mary's Church, East Nutley, New Jersey, died suddenly, December 11, 1910, aged 52 years. In 1889, he was Second Vice-President of our Society, and for a time acted as Recording Secretary. He was then engaged in law at Mount Holly, N. J., but twelve years ago was ordained priest by Cardinal Gibbons after a course of instruction at Mount St. Mary's.

The Survey of February 11, 1911, had a very appreciative memoir of "Rev. Francis A. Foy, Priest, Patriot, Friend," by Hugh T. Foy. After becoming a priest and pastor at Nutley, N. J., Father Foy was foremost in social endeavor and work among children. He was active in the Catholic Church Aid Society of New Jersey, Secretary of the New Jersey State Charities Aid and Prison Reform Society, associate Editor of the *New Jersey Review of Charities and Correction*, member of several committees of the National Conference of Charities and Correction and of the American Prison Association, and one of the organizers of the National Conference of Catholic Charities, and supervisor of Catholic Charities.

The Survey declares that while a devout and faithful servant of his Church he was no less a servant of the whole community, for his sympathies were truly as broad as humanity itself. The ministry of such a man as Father Foy has no end, for his works live after him.

RECORDS IN BOOKS.

Our Society has two copies of the rare first American edition of *Think Well On't, or Reflections on the Great Truths of the Christian Religion*, by Bishop Chaloner and published by Carey, Stewart & Co., Philadelphia, 1791. This book was published by "The Society for Promoting the Printing and Disseminating of Books of Instruction and Devotion for the use of Catholics in the United States of America."

In the copy presented by our Librarian these auto-graph records appear in the front:

Jacob Holahan his book hand and pen 1795.

Born July the 14, 1778.

Jacob Holahan his book got from rev Christopher Vin. Keating 1791.

Amos Holahan wrote this the same day 1795.

In the back of the volume these are written:

A Book is one thing hemp is another
Beware of the one for fear of the other.

Jacob Holahan 1795.

Martha holahan 1795.

Jacob Holahan his Book hand and pen 1791

A copy presented by the Very Rev. Thomas C. Middleton, D.D., O. S. A., who received it from Mrs. Maria Shea, April 8, 1885, contains on the title-page:

Elizabeth Mary Lloyd
Mary Lloyd

On back fly-leaf is written:

Eliza Lloyd year 1795 — pear st., Philadelphia.

These were the daughters of Thomas Lloyd the Stenographer.

In the *Pious Guide to Prayer*, published in George-Town, by James Doyle, 1792, these records are written:

Robt. Jarbeo Senr. departed this life March 31st, 1803 aged 51 years, 2 months, 18 days.

Elizabeth Jarbeo, wife of Ro. Jarbeo departed this life September 6th, 1810, aged 53 years, 11 months & 2 days.

Elizabeth Jackson, daughter of John K. Jackson & Mary his wife was born October 20th, 1811. (Two entries of this birth.)

Ariminta Jackson, daughter of John K. Jackson & Ma. his wife was born August 22nd, 1813.

Ann Rebecca Jackson, daughter of John K. Jackson & Mary his wife was born February 20th, 181—.

Joseph A. son of John K. Jackson & Mary his wife was born April 6th, 1817. (The 7 is written over 6.)

Margaret Jackson was born — March, 1819.

John K. Jackson and Mary his wife were married January 8th, 1811.

Mary Jarbeo was born December 2nd, 1782

Johanna Francis Jackson was born September 14, 1821

Lucinda Jackson was born March 4th, 1824. Departed this life December 15th, 1825, aged 9 mo. & 11 days.

Henrietta Jackson was born — 26th, 1762

William Jackson was born — 25, 1763

John C. Jackson was born — 20, 1771.

(No months are given in the above entries.)

John K. Jackson was born February 10th, 1773.

Joseph A. Jackson, son of John K. Jackson & Mary his wife was born April 6th, 1817. Departed this life May 6th, 1849. May he rest in peace. Amen.

This last item is written on a slip of paper placed within the pages of the book.

The *Pious Guide* was presented to our Society in March, 1885, by the late Rev. J. F. Neale, S.J., of St. Inigoes, Md. So probably the above records relate to a Maryland family of that vicinity.

In *Reflexions Spirituelles*, Paris, 1777, is:

My Dear Sister:

Rev. Mr. Dolan was ashamed to send you this book because it was old but I told him that you did not mind the outside appearances.

W. V. KEATING.

He will pray for your safe arrival.

In *The Seasons*, by James Thomson, London, 1789, is this:

This Premium in testimony of her superior knowledge on subjects of general information is presented to Miss Keating by her friend Mrs. Mortimer.

Philadelphia, July the 26th, 1816.

In *Practical Reflections For Every Day of the Year*, published by Bernard Dornin, New York, 1808, is written:

This is my book as God is a witness and if any — [erased and inserted the words *Pious Guide*] Sarah S. Sweny (?)

This book was presented to the Society by Rev. J. P. Neale. Finotti says: "This work was edited by Father Neale." There were three priests of that name, but probably Bishop Leonard Neale was meant.

A Treatise of Prayer and of the Fruits and Manner of Prayer, by the Most Reverend Father in God, John Fisher Bishop of Rochester, Priest and Most Eminent Cardinal of the Most Holy Catholike Church of the Title of St. Vitalis. Translated into English by R. A. B. Printed att Paris by Will Baudry. MDCXXX, has the

following record in front: "Henery Newland Died the 10th Day of December 1755." In the back is "Enos Bishop." Also this record:

John Kennedy of Pensil Veany was taken by the fraternity of People called Indians and Being brought to Moorial [probably Montreal] was there confined for some time untill he was sent to Quebec where He was taken very unwell which occasioned Him to go to the Ospital where He got the better of his ailment until the 25th day of May. In the year of Our Lord 1777. [3413-116.]

In an *Ordo* for 1835, presented by Rev. P. Neale, S.J., is this record: "Confirmed at St. Inigoes, 10 of May, 120 and 31 converts and on the 12, *do* 147 at St. Nicholas and 34 converts."

In an *Ordo* for 1838, also presented by Father Neale, is recorded:

Confirm — 18— Jane E. Lerty, Mary Butler, free: John Partridge, convert; James H. Cole; Thomas W. Cole; John Murry, convert; Elizabeth B. Mrs. Carroll; Thomas Bean, convert; Rob. B. Mrs. Jackson; Mary Jarboe: Jacob B. Mrs. Bean, convert Mary B. Biscoe Hammet; Anna Bto George Gibbins; Harriot B. Mr. Forbs; Marthy Ann C. Cissele; John Cissell; Livy Winsett

The Catholic Scripturist or Plea of the Roman Catholics, by J. Mumford, P. S. J., printed for Bernard Dornin, Baltimore, 1809, contains autograph signature of "Digby Bermingham his book."

Also, "From your Mother and I wish you to make good use of it to yourself and to your family."

Also, "William Servin's Book."

Also, the book plate of Rev. John M. Jones, Archdiocese of Baltimore.

In *The Irish Catholic Magazine of Entertaining Christian Knowledge*, Dublin, 1836, this is written:

Good traveller who chaset (?) to pass this way,
 Fail not for my departed soul to pray,
 Here also mark, perhaps now in thy prime
 The stealing steps of ever fleeting time,
 Thou'l be what I am; seize the present hour,
 Employ that well for that's within thy power.

Bethsaida's sacred pool let others tell
 With healing virtues how her waters swell;
 An equal glory shall Fingalia claim,
 Nor be less grateful for her blessed stream.
 Thy prayers, Dolachus, mounted up to Heaven,
 Thence to the well the mighty power is given
 To drive fiery fever far away,
 Strength to replace and rescue from decay,
 In every malady a life to stay
 The cherub wondrous moves his wonders there,
 The saint behold who stirs the fountains here.
 Hail! lovely Fount! if long unsung thy name
 It hence shall rise above the starry frame.

Julia Lamb

Dublin

In *The New Testament*, New York, American Bible Society, 1848, in this record:

Miss Maria Wells with the Kind regards of her friend,
 James C. Donnell, Christmas, 1848.

¹ Below this in another hand is written:

Departed this life July 1st, 1871, at 8.50 in the morning, at
 707 Vine Street, Philadelphia.

May Angels wreath for thee
 A crown of immortality.

E. R.

The History of the Holy Bible Interspersed with Moral and Instructive Reflections. Chiefly taken from the Holy Fathers, translated from the French by J. Reeve, New York, printed by J. Seymour, No. 49 John St., 1814, contains this :

Bridget Mary Benigna Gartland presented to her by a most affectionate Father—J. Gartland.

How loved, how valued once
Avails thee not, to whom related
Or by whom begot, a heap of dust
Alone remains of thee, 'tis all thou art
And *all the Proud* must be.

Fables Amuscentes, &c., par M. Perrin, Baltimore, 1823, has on the title-page the signature : "George H. Miles." On the last leaf is written : George Miles : George Miles, Feb. 25, 1835."

The book came to our Society from the library of Robert L. Johnston of Loretto, Pa. The signatures are those of the George H. Miles, Catholic poet and novelist, written when a pupil at Mt. St. Mary's College, at the age of eleven years. Mr. Miles became Professor of English Literature at that College in 1858. "A SKETCH OF THE LIFE OF GEORGE H. MILES" may be read in the Society's RECORDS (Vol. x, pages 423-447) for 1899.

A Douay Bible published by Matthew Carey in 1805, contains this inscription on the fly-leaf:

John Campbell his book June 1st, 1827. Bought in Philadelphia in the township of Moyamensing.

On the rear fly-leaf is written:

John Campbell his book. Bought on the 23d Day of December 1826 Price \$ [Amount erased.]

In *Les Jeunes Pensionnaires*, Paris, 1834, is this :

Presented to Miss Eliza Borie as a reward for diligence and improvement in her studies. ESTELLE BEYLLÉ.

Philadelphia, Dec. 24, 1835.

In *Discours sur L'Histoire Universelle à Mgr. Le Dauphin Par Bossuet TOME SECOND* Besançon 1834 is this partly printed and partly written :

Ego infra-scriptus Praeses Collegii St^o Mariae Baltimorensis in foederatis Americae Statibus testor ingenium adolescentem Guillemus V. Keating ex Philadelphia hoc secundum Anglici sermonis in Gallicum versi in secunda gallicae linguae schola praemium obtinuisse anno reparatae.

Salutis 1838 die vero Julii Decima Septima.

JOHN J. CHANCHE.

Father Chanche was consecrated first Bishop of Natchez, Mississippi, March 15, 1841, and died July 22, 1852.

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American Catholic Historical Society of Philadelphia

"The object of the Society shall be the preservation and publication of Catholic American historical books and documents, the investigation of Catholic American History, the development of interest in Catholic historical research, and the collection and preservation of a library in connection therewith."—CONSTITUTION, Article II.

"The Society shall consist of active and honorary members."—By-LAWS, Sec. 1.

"The annual dues of active members shall be five dollars (\$5.00), payable in advance.

"Any active member who pays the sum of fifty dollars (\$50.00) into the treasury at one time for the purpose of becoming a life member shall be enrolled as such."—By-LAWS, Sec. 6.

OFFICERS OF THE SOCIETY FOR THE YEAR 1911.

President—THE RIGHT REV. MONSIGNOR PHILIP R.
McDEVITT.

Vice-President—THE REV. HERMAN J. HEUSER, D. D.

Treasurer—IGNATIUS J. DOHAN.

Corresponding Secretary—THE REV. H. T. HENRY, Litt.D., LL.D.

Recording Secretary—MISS JANE CAMPBELL.

Board of Managers.

THE VERY REV. H. T. DRUMGOOLE, LL.D.,

WALTER GEORGE SMITH,

THEODORE A. TACK,

JOSEPH WILLCOX,

JAMES A. FLAHERTY,

JOSEPH L. McALEER, Chairman of Committee on Hall,

WILLIAM A. HAYES, Chairman of Com. on Library and Cabinet,

OLIVER HOUGH, Chairman of Committee on Historical Research,

EDWARD J. GALBALLY, Chairman of Committee on Publication,

DR. LAWRENCE F. FLICK, Chairman of Committee on Finance.

BALTIMORE BREVITIES.

The items herewith recorded are extracts from documents in the archives at the Cathedral of Baltimore:

THE FRENCH CATHOLICS OF PHILADELPHIA.

The Rev. M. Carr, O. S. A., of Philadelphia, to Bishop Carroll :

APRIL 7, 1799.

"I have spoken with the Revd Mr. Burke about the French clergyman in Canada whom you are pleased to mention. Our opinion is that he would prove rather a dead weight than of effectual service to us. As both of us understand the French we are sufficiently enabled to render them every service they stand in need of, and if he would not relieve us in the pulpit and confessional we might as well be without him. Mr. Burke speaks in the highest commendation of Mr. O'Brien of Albany. I also knew him very early in Dublin and join in opinion with Mr. Burke, that in our present situation he is a very eligible person. I am informed that he preaches well; this with irreproachable morals and an improved understanding must render him acceptable to our fastidious Philadelphians. If the French clergyman in question understands English, as is said, he may supply Mr. O'Brien's place in Albany. If possible St. Mary's ought not to be let down from the high respectability it has maintain'd these many years."

FATHER ROMAGNE—INDIANS—BRITISH.

Bishop Cheverus of Boston on October 23, 1814, wrote Archbishop Carroll :

"Mr. Romagne accompanied me to Boston from Dama-

riscotta last month. He has gone back in good health and spirits. He was treated very politely by the British commander and officers at Passamaquoddy. He was also at Penobscot when Castine was taken, but neither he nor his Indians have been disturbed. Mr. Romagne will open the winter at Mr. Kavanagh's, but will visit Indian Old Town, Penobscot, at Christmas. The British are in the eastern side [of the] river. Indian Old Town is an island. [I doubt] whether Mr. Romagne will be able next spring to visit the Passamaquoddy Indians."

A SUCCESSOR TO BISHOP EGAN.

Bishop Cheverus to Archbishop Carroll.

BOSTON, OCTOBER 23, 1814.

"In answer to your esteemed communication of the 16th permit me to say that I recommend the two candidates whom you yourself most approve and will recommend to the Holy See. I think myself secure and right in following your Grace. If the removal of the excellent Mr. David from Kentucky is likely to prove a material injury to the cause of religion in that country I would hardly think it right to benefit Philadelphia at the expense of another diocese.

"The same may be said of the distinguished Dr. Dubourg, but I have [been] told that his zeal meets with many obstacles, and I doubt whether New Orleans will not become again a Spanish colony and be governed by a Spanish Bishop. It is probable at best that in the present situation of things His Holiness will not appoint a Bishop at New Orleans.

"By what I have heard of the Rev. Mr. Gallitzin, I entertain for him the highest respect, but I think with you that a Bishop loaded with debts and unable to pay them would find himself and place his church in a very unpleasant situation.

"The Rev. Mr. Hurley has certainly the talents, the zeal and the sincere piety of a pastor of souls. But since he is, so you are informed, obnoxious to many members of the Church in Philadelphia, it is to be feared that his appointment would not produce the desired union. It appears then that the two to be proposed to His Holiness are Messrs. David and Dubourg. . . ."

THE REV. JOHN THAYER.

In 1806 the Rev. John Thayer, the erratic priest of Boston and elsewhere, with whom Bishop Carroll had some differences, was in London. There he visited the Abbé Guy Carron, a French emigré who, when told by Father Thayer of the rumor that all the French priests in England would be obliged to leave, replied in laughing, "I will go to the venerable Bishop of Baltimore and I will propose to his Lordship my little service for his church." Thayer, "upon such an answer", took "upon him to write" the Bishop that the Abbé Carron desired to go to the United States. But the Abbé wrote Bishop Carroll on June 4th, 1806, that, as he was "charged and surrounded by three establishments," his opinion was that he should remain in London, especially as he had with him "eight fervent priests" entirely strangers to all political debates. He stated that he had been "secretly, but by the most respectable Bishops, informed that Mr. Thayer has never been seen celebrating our holy mysteries." Nevertheless he had "seen him conducting himself with edification in the holy place and, besides expressing in conversation an earnest desire to procure the glory of God, making zealous steps to conduct our separated brethren to the true faith."—Balt. Ar., I, L 2.

Father Thayer was a convert, the first New England convert priest.

THE REV. JOHN CAUSÉ.

The Rev. John Causé, Recollect, came to Philadelphia in 1785. On August 17 he wrote to the Rev. John Carroll, Superior, about an appointment.—Balt. Ar., 2, M 2.

Later he was suspended from the exercise of his functions when at Easton, Pa. On May 2, 1793, he wrote Bishop Carroll beseeching him "to take the burden from him," saying: "I have a business at hand for the present to maintain me which I would never have undertaken if need and necessity had not obliged me to do it, but if after absolution you would allow me to go behind in the back part of the country and settle a mission about Red Stone I would sell my show called Jerusalem."

Bishop Carroll replied on June 4, 1793, saying he was "willing and ready to give any prudent and informed clergyman of my Diocese whom you may choose for that purpose necessary powers removing from you the censures under which you now are as soon as you give satisfactory proofs of the sincerity of your repentance. . . I should receive some particular information as to the establishment of a congregation near Red Stone." But he could not grant powers for that purpose "till after long experience and for reasons which your own reflexion will suggest easily to you."—Balt. Ar., 2, M 3.

THE REV. DOCTOR M. O'BRIEN.

The Rev. Dr. M. O'Brien of New York in May of 1812 visited Bishop Cheverus of Boston. The latter wrote Archbishop Carroll June 2 that he was "quite surprised but very happy to see Dr. O'Brien." "He is disposed to spend the summer in Boston and it will be doing a great service as he in a few days would go to Damariscotta and in August visit Passamaquoddy and so

Dr. Matignon would have an amiable companion and zealous co-operator."

The Rev. Dr. O'Brien at the same time wrote the Archbishop: "We had confirmation here on Whitsunday; about ninety persons received it. Last Sunday a very great number of members of the Legislature came to the Sermons at morning and evening services. I am busy making out sermons in order to do for these folks as much good as possible."—Balt. Ar., 2, O 7.

On March 18, 1814, Bishop Cheverus wrote the Archbishop: "Dr. O'Brien was here a few days since. He is in perfect health and means to pay you a visit this spring. He has for this past year resided in Salem and exercised his ministry among the few Catholics there."—*Ibid.*, O 10.

In July the Bishop wrote: "Dr. O'Brien after an excursion of ten months returned here from New York where he settled his temporal concerns. He will remain here with Dr. Matignon during my absence. I intend going to the Eastward in a few days."—*Ibid.*, P 2.

RELEASE OF PIUS VII.

Bishop Cheverus sent the following to Archbishop Carroll on July 13, 1814: "We received here the news of the deliverance of His Holiness, June 3. As it was official I did not hesitate to announce the happy event from the pulpit and to have the Te Deum sung on the Sunday 5th. A great number of our State Legislature were present. What a pity it is that amid so many causes of joy, admiration and gratitude we must drop a tear of sorrow over this degraded country. I try to hope that miracles of mercy will be wrought also in our favor."—Balt. Ar., 2, P 2.

FATHER BROSIUS.

Bishop Cheverus to Archbishop Carroll, Dec. 30, 1812: "The good and amiable Mr. Brosius has a few young men to whom he gives lessons of mathematicks. I begin to hope he may be enabled to remain with us. What a pity that his health is so precarious."—Balt. Ar., 2, O 9.

Father Francis X. Brosius in March of 1807 opened "A Seminary for the Education of Youth" at Mount Airy, Philadelphia. It continued until 1812. An account of it may be read in *The American Catholic Historical Researches*, October, 1888, pages 155-159.

In 1813 was issued at Philadelphia "*The Elements of Natural or Experimental Philosophy*, by Tiberius Cavallo, F. R. S., First American Edition with Additional Notes by F. X. Brosius." A copy of the Third Edition, issued in 1825, is in our Society's Library. Other editions were issued in 1819, 1829, 1832.

Bishop Cheverus wrote to the Archbishop, March 18, 1814: "Mr. Brosius has been approved by the University of Cambridge as a Teacher of Mathematics and he is going to reside near the College. He has now got 38 scholars who pay him \$10 per quarter. This employment and the weakness of his health render it impossible for him to be of any assistance in the Ministry."—Balt., Ar., O 10.

"Rev. Mr. Brosius continues at Cambridge," the Bishop wrote on July 13, 1814.

FATHER GRASSI.

The Right Rev. Edmund Burke, Vicar Apostolic of Halifax, Nova Scotia, on March 15, 1812, wrote Archbishop Carroll saying that the Right Rev. Leonard Neale, Coadjutor, had by the Archbishop's direction written him declining to send any Americans to assist him "in the pres-

ent state of things." This is a reference to the war between Great Britain and the United States. He had applied to the Governor for permission to send Father Grassi, and this had been granted on condition that he took the oath of allegiance. "He will become a British subject to all intents and purposes." The Governor feared that "any of Bonaparte's emissaries might assume the garb of a priest." Bishop Burke desired that Bishop Neale would send Father Grassi with Archbishop Carroll's recommendation so as to satisfy the Governor.

Bishop Burke stated that his condition was "really distressing—obliged to attend a numerous body of people, without any assistant and obliged to write in defense of Religion attacked by many scribblers."—Balt. Ar., 1, 2 D.

Dr. Burke was on July 5th, 1818, consecrated Bishop of Sion. He died on November 29, 1820.—Balt. Ar., 2 D.

ELECTION OF PIUS VII.

From Leghorn, March 21, 1800, Mr. Henry De Bults wrote to Bishop Carroll, stating on the authority of the American Consul that Cardinal Chiaramonti, Bishop of Tivoli and cousin of the late Pope, had been "elected to the Papal dignity." He added, "His Holiness is said to be fifty-seven years of age and thro' respect and gratitude to his Patron and Predecessor to have assumed the title of Pius the Seventh."—Balt. Ar., 1, D 9.

He had been elected Pope on March 14, after a conclave of one hundred and four days and after the Holy See had been vacant by the death of Pius VI for six months and sixteen days. Pius VII was born at Cresena, August 24, 1742. On the death of his father, Count Scipio Chiaramonti, the future Pontiff having arrived at the age of twenty-one years, his mother entered the Con-

vent of the Carmelites, where she died in 1771 at the age of sixty years. It is related that she had foretold her son of his elevation to the Pontificate and of the suffering it would bring. Cardinal Wiseman relates that he had heard in Rome that "only the resolute opposition of the son prevented the more solemn recognition by beatification of the extraordinary sanctity of the mother." He died in 1823.—Balt. Ar., 2 D.

THE PRIEST OF THE INDIANS GRANTED A FARM.

The Rev. John Cheverus, writing on April 21, 1800, to Bishop Carroll, said: "I heard lately from Mr. Romagne who seems to be in good health and spirits among his Indians".—Balt. Ar., 1, N 2.

On March 10, 1801, he wrote: "Mr. Romagne wrote me not long ago he was well and in good spirits among his Indians. The General Court in consequence of his and their petition have granted them a farm with a house, barn, &c., forty acres of cleared land."—Balt. Ar., N 3.

Father Romagne labored among the Penobscot Indians.

THE ROMAN CATHOLIC MANUAL.

The Rev. John Cheverus wrote to Bishop Carroll from Boston on March 26, 1804: "The R. C. Manual sells here for sixty two cents and a half. I beg of you to accept of all those you wish to give away and I shall take it as a favour if you give them wherever you think proper. Should any be sold be pleased to reimburse yourself for the Ordo, the Association of the Blessed Sacrament Rules, and the surplus at the rate of fifty cents a copy I shall take in lottery tickets or leave at your disposal for charitable purposes. I have had 1500 copies printed. The bill of the printer amounted to 270 dollars and I pay 12

and $\frac{1}{2}$ per copy to the binder. I have calculated your giving away half of them and receiving the sum first laid out little by little in the course of about ten years.

"I shall by the first opportunity send you the music of such anthems and hymns as are not found in the music book printed at Philadelphia."—Balt. Ar., 2, N 6.

MR. COGDALE, "THE MODEST AMERICAN."

In 1803 Mrs. Cogdale of Charleston, South Carolina, sent by her son to Pope Pius VI "a pair of slippers which she had worked for His Holiness and which were presented by her son," who on his return to Charleston brought "a letter of thanks to Mrs. Cogdale." He also "brought a letter from Father McCormick of Rome to Doctor Gallagher [pastor at Charleston] mentioning the high estimation Mr. Cogdale was held in at Rome by His Holiness and the prelates and pastors to whom he was introduced and was known as the modest American."—Balt. Ar., 2, U 5.

DISSATISFIED AT GEORGETOWN.

John Cottrell and Edward Kavanagh, sons of the founders of the Faith at Damariscotta, Maine, were by advice of Bishop Cheverus of Boston sent to Georgetown College. After the Bishop's conversation at Baltimore, November 4, 1810, he visited the College. From Cone-wago, Pa., he wrote Archbishop Carroll that he found the boys "extremely dissatisfied, and I own to you that things did not appear to me as I would have wished. They wanted me to take them from the College, but I would not consent to this. I spoke to the President and still more openly to the amiable Mr. Fenwick. Mr. Matthews promised to attend to these dear boys. When you go to Washington have the goodness to see them.

Your condescension will encourage them to speak to you as to a father. I wrote to their parents that I had consulted you before I sent them. These two boys and John Ward, another dear child from Boston, gave me letters to their parents but I would not send them in the hope that they will soon be better pleased with their situation."—Balt. Ar., 2, O 2.

In *Historical Records and Studies of the United States*, Catholic Historical Society of New York, April, 1909, there is a sketch of Governor Edward Kavanagh by the Very Rev. Msgr. Charles W. Collins, of Kennebunk, Maine.

On October 16, 1811, Bishop Cheverus wrote the Archbishop and said the letter would "be handed him by my young friend Edward Kavanagh who goes to St. Mary's Seminary. He is accompanied by his brother John who is to go to Emmittsburg."—Balt. Ar., 2, O 5.

JOSEPH COPPINGER.

On March 12, 1803, Joseph Coppinger from Pittsburg, Pa., wrote Bishop Carroll that he had made an "agreement with a gentleman who has a small brewery in this town," but "the violent and uncontrolled resentment of the parties (three in number) who conducted the business before me, feeling their pride hurt by my interference, induced me to quietly withdraw and give up the contemplated advantage." So he proposed proceeding to Lexington (Ky.) He hoped to be "there in twelve days where the brewing trade meets the greatest encouragement. Beer sells for six dollars a barrel, barley in abundance, hops cheap and with common management it is easy to make cent by cent of the business." He planned to take a small concern in that town, "but lack-

ing capital asked the Bishop to endorse his credit in Baltimore for five to seven hundred dollars." By so doing "your Lordship will be the means of laying the foundation of my fortune and future independence in this country."—Balt. Ar., 2, T. 7.

This would-be brewer was a brother of Bishop William Coppinger of Middleton, Cork County, Ireland, who, on April 22, 1802, recommended him to Bishop Carroll "by the encouragement given in America to enterprising industrious individuals of every religious denomination which a blind illiberal policy withholds from those of our communion in Ireland or at least invidiously shackles." He assured Bishop Carroll of his brother's "integrity and strict honor with a practical attachment to our holy religion."—Balt. Ar., 2, T. 8.

Records have not been found to show whether or not Bishop Carroll endorsed Coppinger for any sum or that Coppinger established himself at Lexington, Kentucky.

A CATHOLIC SCHOOLMASTER AT ALEXANDRIA, VA.

Francis Coates, a Catholic bookseller of New-Castle-upon-Tyne, England, in 1729 and later sent copies of the Rev. John Gother's works to Bishop Carroll for disposal.

In March of 1802 he gave a letter of introduction to Joseph Cowing going "to America to make a better provision for his family." The Cowings were thirteen weeks on the passage to Norfolk, when the ship was ordered to Alexandria, Virginia. Three months after arrival Cowing sent Coates's letter to the Bishop telling him—July 2, 1802—"I intend to open school on Monday to teach mathematics and accounts. Being a stranger in a strange land I have only my abilities to recommend me, yet I hope in God and my own industry to be able to overcome some of those difficulties that seem to threaten me."—Balt. Ar., S, 6, 7.

APPEAL FROM HARDIN COUNTY, KENTUCKY, FOR A
"COMFORTER AND TEACHER," 1800.

The following appeal was sent to Bishop Carroll from the few Catholics in Hardin County, Kentucky. Webb's *Catholicity in Kentucky* mentions neither Francis J. nor Sarah Coomes, nor any of the other Catholics named in the letter, in the chapter relating to the Mission of Hardin County. It states: "The oldest of the many churches now to be found in the original district known as Hardin County is undoubtedly that of St. Clare near the present town of Colesburg." "The first church-station at this point was the house of one James French where Mass was said by Father Badin as early as the years 1804-5."

There is no endorsement on the appeal to Bishop Carroll to indicate that he gave answer to the appeal by sending a priest. Those named were, we may well believe, of the Catholic settlers who emigrated from Maryland more than a century ago. The "Mr. Sewell and Mr. Leonard Neale" who are mentioned were the Rev. Charles Sewall and Bishop Neale, the latter the coadjutor of Bishop Carroll. The other names are not distinguished owing to misspelling of the writer or error of the copyist.

"JUNE 24, 1800.

"DEAR HONORED AND REV. FATHER,

"It has pleased God to grant us the opportunity of writing these lines to you, to beg your blessing and prayers for our distressed souls, likewise to inform you that here in the lower part of Hardin County, ten families, principally consisting of the faith of Roam, begs the kind favor of you Mr. Carroll to take pity on us and send us a comforter and teacher if it is only once or twice a year. We will be willing to make any satisfaction that

may be desired. Francis J. Coomes, Cenure [Senior] and Francis Coomes Jr and his wife are well acquainted with Mr. Rules, Mr. Dynes, Mr. Sewel, Mr. Leond Neal & Francis O'Neil; here is Benedict Jarbour [Jarboe], Thomas Magill, William J. Hazer and his wife Ann Marshall. She has been often served at your knee. We all desire, beg, and hope to see that blessed day that you will take pity on us, Dear Rev. Father, Mr. Carroll.

"FRANCIS J. COOMES
"SARAH COOMES."

2. T C.

HOLY OIL FOR ST. CROIX.

Extract from a letter from Chamberlain Tuite of St. Croix: "I have a commission which I request you will be so kind as to execute—the Rev. Mr. Desmont, our Priest here, a most worthy respectable man, tells me he is in want of a Directory and the Holy Oil requisites for the exercise of his ministry. One of the Roman Catholic Clergymen either of St. Mary's or St. Augustine's, will I am sure most readily procure them on your applying to them on my behalf. I would write to them myself, but I am not acquainted with them."

"PHILADELPHIA, SEPT. 1, 1810.

"I hope you will pardon the liberty I take in troubling you with the annexed Extract from the Honourable Chamberlain Tuite of St. Croix. I applied to Dr. Egan here, but he tells me he cannot furnish the objects in question, and that they can only be procured on application to you, which must plead my excuse for requesting that you will have the goodness to cause them to be forwarded to me as soon as convenient that I may be en-

abled to send them to St. Croix by an early conveyance which is likely to offer for that island.

GARRETT COTTRINGER.

The Right Reverend Doctor Carroll, Baltimore.

—Balt. Ar., 2, V 5.

BONAPARTE—RESTORATION OF THE JESUITS.

The Rev. B. Carey of St. Thomas Manor, near Port Tobacco, Md. to Archbishop Carroll under date of St. Thomas, 11 September, 1815, wrote:

"Foreign news very opportunely console us a little of momentful events at home. We almost on the same day said the De Profundis for our departed friends here, and sung the Te Deum for the happy arrival of Mr. Bonaparte in that beautiful country as he calls it: he might have added long wished for but not in the manner he has landed there. It is to be hoped they will give him a very secure lodging for the rest of his life."

On January 26, 1816, he wrote:

"The restoration of the Society of Jesus throughout the whole world has afforded much satisfaction not only to ourselves, but to all the good Christians of this country. It seems to be with these in general in regard to that Society as with citizens about Politic. All those of sound principles and true honesty were Royalists in France and Federalists here, others, Jacobins in both countries. Likewise the good Christians were always and are yet friends to the Society of Jesus and everything else that may procure the honour and glory of Almighty God. Revd. Father Crosie informed us some time ago that your Lordship had written to his Holiness to solicit the establishment of that Order in this country. Should it not be unfit to one of the least members of that body, I should dare to offer your Lordship my most respectfull

thanks and acknowledgements for his high protection and favorable disposition for that religious: a thing however I do not the least wonder to find in a venerable and always faithful pupil of that illustrious body."

FATHERS KERSAUSON—STAFFORD AND ROSSETER.

March 23, 1801, the Rev. M. Carr O. S. A. of Philadelphia wrote to Bishop Carroll:

" Since I had the honour of writing to you Revd. Mr. Kersauson departed for Portugal in company with a Franciscan Brother to our late Spanish Minister. I feel his loss as he rendered himself very serviceable in his attention to the French here. After the Revd. Mr. Stafford had dispatch'd his luggage to Goshenhaupen I found it necessary to detain him here during the Lent; his being actively employ'd in instructing the poor and applying himself daily to study under the eyes of Mr. Rosseter will be of considerable service to himself and I trust to the mission. The time approaches when our new church [St. Augustine's] will require attendance; people generally expect it about Easter, but it cannot be altogether so soon.

" Untill you will be pleased to make more satisfactory arrangements it may be adviseable to retain the Revd. Mr. Stafford, especially as Mr. Rosseter's constitution cannot allow him to preach or to say late Mass on Sundays; both these duties must be fulfill'd by Mr. Staunton and me. We have it in contemplation to furnish Mr. Stafford with some printed or written discourses and as he possesses a good voice he may be occasionaly employ'd in preaching wch will improve him and very much assist us between the two churches untill such time as you will be pleased to send some one more capable."

COLONEL MAYO'S SON.

Eliza J. Carrington of Richmond, Virginia to Bishop Carroll, May 20, 1804.

"This letter will be handed you by a little relation of my Husband's, a son of Co^{lo} Mayo's of this place, His Parents propose fixing him at a school in Baltimore, which is probably under your patronage; the youth has been fond of me from his birth; he is called by my Husband's name and tho' he has been away for some years at school so as for me to know but little of his disposition, yet I feel attached to him and cannot forbear taking the liberty of recommending him to your notice. I shall be much deceived in him if he is not grateful for any little attentions you may have it in your power to show him. His Parents too are much gratified at the idea of my introducing him to your notice, and will probably see you on their way to the northward this Summer. Adieu my dear & respected Uncle. Could I look forward to a hope of ever once more seeing you it would add greatly to the happiness of your truly

Affe niece

"ELIZA J. CARRINGTON."

ARCHBISHOP CARROLL'S GOD-DAUGHTER.

The Rev. John Cheverus to Bishop Carroll, May 26, 1803:

"Miss de Neufille will have me to mention that your god-daughter was baptised under the names of Louisa Carolina Matilda. The Consul and his lady desire their best respects."—Balt. Ar., 2, N 7.

She was born March 12, 1804. "She is a good child and very capable," wrote Bishop Cheverus in 1814. On October 17, 1811, she wrote the Archbishop:

"Will you, Rt. Revd. Bishop, condescend to peruse a

line from a grateful little Goddaughter of yours, and accept many thanks for your precious gifts which you have bestowed upon her; the only acknowledgement and return she can make for them, will be to try to merit your good favor, and to ask that God may continue to bless and preserve your valuable life: she likewise begs the favor of your acceptance of a small but excellent box of cigars. Papa and Mama request their respectful compliments to you, Sir, and ask for the continuance of your prayers and blessings as does

“Your dutiful and affectionate Goddaughter,
“LOUISE C. M. STOUGHTON.”

MATTHEW CARROLL SEEKS A WIFE.

Matthew Carroll was the son of Thomas Carroll of Dublin, Ireland, of the Carrolls of Ballycronogue and Cullen Vine near Tuam, opposite Moneygall, in the parish of Barna, Kings county. Thomas had come to America in 1785 and returned to Ireland in 1789. In 1804 Matthew Carroll taught school at Hackettstown, Sussex county, New Jersey. On July 27 he wrote Bishop Carroll that he was then in his fifth quarter at teaching, as he was not “calculated for farming.” He intended to go to New York where his brothers were in the leather business. He would engage with them, as it was disagreeable for him to remain in Hackettstown, where “there are none of my persuasion or where I have no opportunity of going to my duty. I have been in [New] York last March and was at my duty then. I saw one Mr. Stafford there who I had seen here last summer. He told me he would pass through this town last June but I have heard or seen nothing of him since. I suppose he is somewhere else more worthy of his pains (than this irreligious place). O! had I but the least

idea that America was such a place as it is in respect to Religion I would not think of ever coming to it."—Balt. Ar., 2, K 11.

By letter of December 18, 1813, we learn that young Carroll (age about 20 years) went to New York, became superintendent of the leather store of his brothers and partner. In the spring of 1811 he entered into partnership with Gideon Lee in the leather, hide and skin business, and sold about \$250,000 worth a year. "Thus, my Lord," he wrote Archbishop Carroll, "by adhering to your very excellent advice to me I find myself after the lapse of a few years in better and more flattering circumstances than I had any reason to anticipate." All this was "candour and frankness," and not "vanity," he wrote.

The letter was carried by James Moffett, "a pious and deserving young man" acquainted with Carroll's "character and circumstances," as was Mr. Andrew Morris of New York.

Withal, Mr. Carroll, now about thirty years of age, was not wholly happy. He longed for "a better half," and so he sought the help of Archbishop Carroll whose advice had been so useful in his material advancement. He addressed the Prelate by letter of December 18, 1813, saying :

" My motive for writing you in the above very novel mode is this that as yet I am what the world terms a bachelor, that I am now verging on my 30th year with the prospects above described. The idea occurs to me that should I ever wed the present time might be as well or better than when more advanced in years. And being sensible of the very great effect such a step may have on man's eternal as well as temporal happiness I am thus bold in making this one request; and the more particu-

larly as it is presumed that your respectable Catholic families are so much more numerous than they are here. Should your Lordship vouchsafe under the circumstances to be introductory to my forming such to me desirable alliance, it would be conferring a most important and indelible favour on one who flatters himself that in such an occurrence your Lordship or they would never cause to regret it. At present Mr. Lee's health and our hurry as press of business (in these for speculation unprecedeted times) is such that I cannot with propriety leave home. Else I would gladly do myself the honour and very great pleasure of seeing you. But in the event above aluded to, could make it practicable and repair thither."

THE BEGINNING OF THE CATHEDRAL IN BOSTON.

The Rev. John Cheverus to Bishop Carroll, Boston,
April 21, 1800:

"Dr. Matignon wrote you March the 20th to acquaint you that the foundation of the new Catholic Church in this town should be laid this spring, and to know whether or not you would favour us with your presence and lay the first stone of the new building. Now the ground is dug so that the foundation may be laid immediately. However nothing will be done untill we receive your answer: We mean to open a subscription book to be presented to the inhabitants of this town, but we believe that our having begun the holy week will be an inducement to come to our help. Everybody here would be highly gratified by a visit from you, and I have no doubt but the presence of the Shepherd would be a great blessing to this part of his flock. I can hardly express how ardently I wish for a personal acquaintance with you and had my pecuniary faculties allowed it I would not have

remained three years here without going to ask your blessing and receive your verbal instructions. Mr. Nugent brought the Catechisms and the more acceptable present of your discourse on Washington. Receive our grateful thanks for both. Your letter has been forwarded to the Rev. Mr. Burke at Halifax where he now resides. The newspapers here informed us a little while before of the unhappy death of his Rev. Brother. The deed for the Church has been drawn in your and Dr. Matignon's name and your heirs and assigns. We were very happy to hear Mr. Thayer is happy in Kentucky. He has not written to Dr. Matignon this long time past. I heard lately from Mr. Romagne, who seems to be in good health and spirits among his Indians. Dr. Matignon begs you to write as soon as possible. Our people here long to see the beginning of an edifice which I hope Providence will enable them to erect to the glory of Religion."

BISHOP CHEVERUS VISITS THE PENOBCSCOT INDIANS.

Bishop Cheverus to Archbishop Carroll, Boston,
October 3, 1811.

"I have spent two months in Damariscotta this summer. On Sunday, September 8, I visited the Penobscot tribe & I gave Confirmation to 122 natives assisted by their Pastor, the good Mr. Romagne who came back with me from Damariscotta where on September 15 I confirmed 37 people. In Boston I gave Confirmation on the day of Pentecost to 178. I admit none to be confirmed except they were in their 11th year and knew their Catechism. I returned here on the 21st and on the 22nd I had with me in the Sanctuary besides Dr. Matignon, the Rev. Mr. Hurley (who preached & has been very much admired), 4 Spanish capuchin friars banished

from South America by Miranda for their loyalty, very pious & amiable men (they have sailed for Havana), & Fr. Eugene, a trappist, all in their monastic dress. Our Trappist here are very anxious about Fr. Vincent from whom they have not heard in these three weeks past."

WAX FIGURES—URSULINE NUNS—TRAPPISTS—FATHER FENWICK—DENNIS RYAN OF KILKENNY.

Bishop Cheverus to Archbishop Carroll, Boston, May 22, 1815.

"This will be delivered to you by Signor Joseph Chiappi, an Italian. He is a great anatomist and has executed in wax several anatomical preparations which are much admired. He wishes to find encouragement in Baltimore. He also exhibits wax figures. He is a decent man and has got a well-behaved family. I wish him success. . . .

"The Rev. Dr. Burke writes to me from Halifax the 11th inst. This moment I have three Ursuline nuns from New York. I have also le Père Vincent and 4 lay Brothers of La Trappe . . . The vessel in which they were sent is an English Transport and has been stopped here to go to Quebec for troops. . . . Providentially I have room for them all. God knows when the Trappists will get home. . . . I believe the Bishop of Quebec will pass through your town on his return and I shall accompany him. He will be here in the last of June or the beginning of July.

"I hope the Bishop of New York will arrive soon. If he does not and some priest able to preach &c. is not sent to the relief of the excellent F. Fenwick, he will certainly sink under a burden heavy enough for two or three pairs of strong shoulders. I wish I could have remained longer in order to assist him, but my dearest colleague's

health is very precarious and the good Mr. Brosius cannot help him.

"I am afraid that His Holiness is not sensible of the real state of our Mission. It is to be expected that the new Bishop of New York will visit you and ask your advice and I cherish the hope that we shall be affectionate brothers of one mind and always look upon your Grace as our Guide and Help. . . .

"I have now with me in my house an Irish young man aged 28 years who had studied philosophy and divinity during a year at Carlow College in Ireland. He has received the tonsure. His name is Dennis Ryan. He has been three months with us. He continues to study divinity, catechises, attends us when we administer the Sacraments &c. He is of mild manners and appears sincerely pious. I have written to Kilkenny for an *exeat* and if I receive it accompanied with proper testimonies in his favor, after some time I will ordain him. His talents are not brilliant but I hope he may prove a useful assistant to my venerable friend particularly when I am from Boston. He was bound to Quebec, was taken by a privateer and brought here last October."

CONVERSION OF THOMAS WALLEY.

Bishop Cheverus to Archbishop Carroll. Boston, July 13, 1814.

"Nothing new in my poor diocese, except the conversion of a gentleman of very respectable family connexions, Mr. Thomas Walley, residing at Brookline, 5 miles from Boston. He is a man of very extensive reading, very acute judgment &c. He is married to an amicable and pious lady from Martinique (you saw her here), and has got an interesting family of 7 fine children. His eldest daughter made her first Communion last Easter. We

value Mr. Walley as a precious acquisition to the Church. We have valued him as a friend for years previous to his becoming one of the household of the faith. He has not waited for the late happy events; he knew before that the gates of hell could not prevail. He is now with me, begs his respects and humbly requests your blessings and prayers.

"Perhaps you have opportunities now to write to the Sovereign Pontiff. Dispensations for those who are married to persons not baptised and the festivals regulated as in Canada appear to me to be much wanted. I would request your Grace to send me my letters of Consecration which ought to remain in the archives of the Church. I have nothing to prove that I have been consecrated. You mentioned also, when I was in Baltimore, that you would make over to me the Church of the Holy Cross. I have signed all the papers since relating to Pews &c., to our attorney. This tittle I look upon as valuable to me. But having in my will left to my successor whatever belongs to me as a Bishop (i. e. my Pontificalia, for I have nothing else to leave), I wish also to leave him a right in the Church which should make him independent. Concerning this however, I beg you will do nothing but what you wish and think best to be done. As long as I live and the Almighty in mercy to us preserve your valuable life, I shall always and I do now from my heart think myself happy and honoured in being under your paternal authority."

SUCCESSOR TO BISHOP EGAN.

Bishop Cheverus to Archbishop Carroll, New Castle,
[Maine] September 2, 1814.

"I have sincerely lamented the death of our venerable brother of Philadelphia and the troubles and divisions

which, I am told, have accelerated the mournful event. The mode you propose for recommending a fit person for his successor appears to be the best that can be devised, and I think, like you, that it is proper and even necessary that you should consult the most *discreet* and *experienced* of the diocese of Pennsylvania.

"Your Grace remembers, no doubt, that at the same time that the 4th resolution was agreed to, the recommendation to the Holy See of a fit subject for New York was left to you *alone*. I wish also in the present instance, that you would take upon yourself to recommend a subject for Philadelphia. For my part I am not competent to give any opinion. I am very little acquainted with the clergy of Pennsylvania and I have never known exactly what were the difficulties at St. Mary's. Should you however wish that I should concur with you in this affair, have the goodness to direct me. I shall feel safe in following your directions. Whatever we do must certainly be done by letter. The distance and the times do not allow of any other mode. But the best mode would be that the venerable Father of the American Church should alone recommend whomsoever in his wisdom will be the most likely to restore peace to the distracted Church of Philadelphia."

THE PENOBCOT INDIANS.

Rev. John Cheverus to Bishop Carroll, Boston, February 17, 1799.

"The Penobscot Tribe is composed of 300 individuals including women and children; at Passamaquoddy there are hardly 150. Women in general are good, but the men are mostly addicted to drinking, less so however at Passamaquoddy than at Penobscot. I have by me the name of every one amongst them and notes of their good

and bad qualities, so far as I know them by their exterior conduct. These notes I will give to the priest (who) will go amongst them; I shall even, if he wishes it, accompany him and remain with him for a short time. Should no priest come, I shall visit them again this year if you approve of it.

"Dr. Matignon communicated to me your last letter. He is very much grieved at the idea of our separation. I shall leave him myself with the greatest regret; but however if you think I shall be useful either in Philadelphia or anywhere else more than in Boston, I shall always be ready and willing to go wherever you please. We wait anxiously, Dr. Matignon and myself, for your next letter, which likely we shall receive before this comes to hand."

THE LINE OF ALEXANDER VI.

FROM THE ARTICLE ON "INTERNATIONAL LAW"

BY WALTER GEORGE SMITH, ESQ., IN THE

Catholic Encyclopedia, VOL. IX.

MUCH misunderstanding as to the attitude of the Popes has arisen from the Bull of Pope Alexander VI, when, acting at the solicitation of the sovereigns of Castile, he drew the limits of a line from the North to the South Pole, 100 Spanish leagues to the west of the most westerly island of the Azores; all that was east of the line belonged to Portugal, and all that was west of it to Spain. By this decision it has been said that the maxim "de externis non judicat ecclesia" has been violated, and also the further maxim that the conversion of subjects to the Catholic Faith takes nothing from the rights of infidel princes. The true explanation of this Bull will be found when it is remembered that the Pope was acting as arbitrator between two nations of explorers, when it was most desirable that a line of demarcation should be drawn between the fields to be explored. It was intended only to prevent dissension and struggles likely to arise from rival pretensions, and, since by its terms it precluded any Christian prince from interfering within the boundaries assigned to each nation, it was a powerful preventive of wrong-doing. It being admitted that sovereignty over uncivilized people can be claimed under certain conditions by civilized nations, the Pope sought only to regulate the rights of such nations so as to avoid war. It must be born in mind, moreover, that the principal motive, as professed by the Spanish explorers, was not commerce or the acquisition of wealth alone, but the conversion of heathen nations to the Christian Faith.

EARLY SCHOOLS IN PHILADELPHIA.

BY T. C. M.

(Continued from page 63, March number.)

1840. At Philadelphia, in the "Philadelphia Museum," was founded the

"CARROLL INSTITUTE."

The object of this Institute was the education of the people by lectures. It was, if I mistake not, a semi-political undertaking. The opening discourse was by the Rev. Dr. Moriarty, O.S.A.; other speakers were Messrs. David Paul Brown, Rev. Dr. Power, of New York, Rev. Edward J. Sourin.

1841. The *Catholic Herald* announces that the Lecturers of the Carroll Institute were, Rev. Edward J. Sourin, Hon. Joseph R. Chandler, Hon. G. W. Barton, Ovid F. Johnston, Prof. W. J. Walter, Rev. Constantine C. Pise, D.D., Gouverneur Emerson, M.D., Frederick Fraley, Rev. P. E. Moriarty, O.S.A., D.D., William E. Aiken, M.D., of New York, James Campbell, William Axon Stokes, John Binns, Esqr., Paul Goddard, M.D., and A. J. Bogue, Esqr.

Somewhere in the '30s, the Misses Lloyd conducted a day school at their residence in Fifth Street.

1842. "St. Paul's Select and Classical Academy," at No. 100 South Eighth Street, by John D. Bryant.

1843. Founded at St. Augustine's Church, "St. Augustine's Literary Institute."

1845. "Mrs. Holmes' Seminary for Young Ladies," at No. 50 South 5th Street. (Advertisement says that it opens Monday, September 5th.) This Mrs. Holmes was the grandmother, I think, of Edward F. Aledo, attorney.

Eugene Cummiskey (the First) came to the U. S. from

Ireland in 1810. He was a native of County Tyrone, and at the time of his leaving his native place was 18 years old.

He had an elder brother, Rev. James Cummiskey.

Eugene Cummiskey learned the publishing business in Philadelphia.

In 1820 he went into business for himself; was the publisher of many works, among them the justly famed quarto Bible of 1825.

Besides the Rev. James Cummiskey, his elder brother, for whom St. Joseph's Church, N. Y. City was built, he had one other brother and a sister.

Eugene (the First) died at his residence, known as the "Warren," in Chester County, Pa., June 9, 1860, and was buried in the Catholic Cemetery.

In 1833, September 23rd, he married Achsah Middleton Cooke, an Episcopalian by birth, but who had been received into the Catholic Church, at Philadelphia, (St. Joseph's Church), in the year 1833, some time before her marriage.

Eugene and Achsah were married by Rev. Dr. Hurley, O.S.A., of St. Augustine's, Fourth Street.

They had four children, James (a physician), Eugene (the Second), the publisher, now deceased, and two girls, Geraldine and Laura.

Achsah died at the "Warren" 1883, July 23rd, and is buried in the Cathedral Cemetery, Philadelphia.

She was the daughter of Abigail Hurd and Apollo Cooke, son of Sir William Cooke, an office-holder under King George III. These two, Apollo and Abigail, had issue, eleven children, nine boys and two girls, all Episcopalians. Abigail was buried at Copany Meeting House, Upper Springfield, New Jersey.

Achsah Cummiskey, whose maiden name was Middleton Cooke, is said by one of her descendants to have received her name in memory of her father's first wife, who was an Achsah Middleton.

Villanova College, Del. Co., Pa., 1889, Mar. 6th.

NOTES ON "THE CATHOLIC HERALD" OF PHILADELPHIA.

(Continued from page 110, June issue.)

4. In the "U. S. CATHOLIC MAGAZINE" is the announcement of the death of the Rev. Dominic Forrestal, rector of St. Michael's and St. Mary's Church, Philadelphia, and "editor of the Catholic Herald."

[Fr. Forrestal was born in County Waterford, Ireland, was ordained priest in Dec., 1843, and died April 20, 1847. He is buried at St. Mary's cemetery, back of the church.]

5. Mr. Henry Major enters in charge from January, 1847, to September, 1849.

[Mr. Major was an ex-Episcopalian minister; was converted to the Catholic faith in 1846 by the Rt. Rev. Bishop Kenrick (F. P.). In September, 1849, Mr. Major resigns the editorial chair, which was now taken by the Rev. Edmond Q. S. Waldron. Mr. Major published a work entitleh "Reasons." He subsequently left the church and became a Protestant, but before death was reconciled again to the faith and died in it. He was buried in the Cathedral cemetery.]

6th. Rev. Father Waldron (Edmond Q. S.) is editor
7th. Henry Major editor (for the second time.)

8th. In 1854, it is announced THAT THE CATHOLIC HERALD is published every Thursday at \$2.50 per annum, under the editorial care of Henry Major A. M.

9th. Joseph R. Chandler was editor in charge during the 50's.

On the following pages I give the names of the printers of THE CATHOLIC HERALD.

1833 printed by M. Fithian No. 6 corner Swanwick and George Sts.

1834-5 printed by the same at South East corner Market and Second.

1836 printed by the same along with John T. Green (of Chambersburg, Pa.) at No. 61 North Second street.

1838 Printed by M. Fithian alone at No. 61 North Second St., down to Dec. 31, 1840, which number of the paper concludes the eighth volume.

In 1837 probably the paper was only 13 in. × 9 in., an octavo sheet, or 8-page paper.

1844 Jan. M. Fithian at No. 72 North Second Street was the printer.

THE CATHOLIC HERALD, the first distinctively Catholic periodical published in Philada. was succeeded by *The Universe*, conducted by a Mr. James Spellissy and in 1866 THE CATHOLIC STANDARD appears under the editorial care of the Rev. James Keogh, its first editor. Wm. Pepper & Co. were the publishers.

In 1874 the STANDARD was purchased by Messrs. Daniel H. Mahony and Charles A. Hardy. In 1895 THE CATHOLIC TIMES was consolidated with the STANDARD. Since then it has been issued under the joint titles of THE CATHOLIC STANDARD and TIMES and published by a Company of which the Right Rev. E. F. Prendergast, Administrator of the Archdiocese, is President.

T. C. M., O. S. A.

OTHER PHILADELPHIA CATHOLIC PUBLICATIONS.

"THE IRISH SHIELD AND MONTHLY MILESIAN" an historical, literary and dramatic journal first issued in New York, but shortly after transferred to Phila. does not appear to have been a Catholic paper.

I mention it *ad abundantiam*.

It was edited by George Pepper; its first issue was in January, 1829, @ \$3.50 per 12 months; was first printed and published by Caleb Bartlett at No. 76 Bowery, New York, as appears from THE U. S. CATH. MISCELLANY for 1829, (vol. IX, p. 15).

It was at first a monthly periodical when transferred to Phila. it was issued twice a month, and before long it became a weekly; its motto was “*Labor Vincit Omnia.*”

“THE BOYS’ AND GIRLS’ WEEKLY CATHOLIC MAGAZINE” was issued in Philadelphia, 1846 Saturday, June 6, it begins Vol. I and number 1. Its publisher was William J. Cunningham, “Catholic Bookseller and Stationer,” from No. 104 South Third Street; (This W. J. C. was the elder brother of Peter F. Cunningham); in 1850 in was discontinued.

“THE CATHOLIC WEEKLY INSTRUCTOR,” published at Philadelphia every week, 1850 began publication. In the *Almanac* (1854) is an advertisement of the paper, which announces that THE CATHOLIC INSTRUCTOR is published every Saturday at 324 Market Street by Peter McKenna, @ \$1.50 per annum.

In May 1871 appears THE CATHOLIC RECORD, a monthly under the proprietorship of Messrs. Hardy and Mahoney, later the owners of the CATHOLIC STANDARD.

THE AMERICAN CATHOLIC QUARTERLY founded, Philadelphia, began publication in January, 1876.

In 1886 first appeared THE ADVANCE.

[Note.—There have been other periodicals issued by the Schools,—i.e., the CHRISTIAN BROTHERS’, but I have no precise record of them.

T. C. M., O. S. A.

June, 1889.

PAUL REILLY.

Mr. Andrew J. Reilly, who is so well-known to Catholicity in legal and historical circles of Philadelphia, has on request, supplied the information herewith presented :

My father, Paul Reilly, was born at Belturbet, County Caven, Ireland, January 1, 1785. His father, Paul, was in the rebellion of 1798, and a price being offered for his head, he escaped to France in a fishing smack, and from Havre sailed to Norfolk, Va. My father was with him in the battle of Vinegar Hill, in the cruise across the channel, and over the broad Atlantic, to become an American citizen on reaching his majority. My grandfather died of yellow fever, and my father sought a healthier clime in 1800, arriving in this city, August 15. He was a shoemaker, and started a shop at the N. E. corner of Front and Chestnut streets. Afterwards he went into the grocery business at 24 N. Seventh street above Market, (building still stands). During the war of 1812 he sought an opportunity to twist the British Lion's tail, and joined Clement Biddle's Regiment, General Thos. Cadwalader's Brigade. General Cadwalader, knowing him as a grocer with whom he dealt, put him in charge of a detail to deliver commissary stores at Camp Dupont, Del., and complimented him for the care and fidelity he displayed in executing the duty. This treasured letter was lost May 6, 1844, during a hasty flitting from the Native American rioters who were burning down Catholic churches.

In 1815, the war being over, he married Lucy Flynn, daughter of Luke Flynn, in Lancaster, Pa., and by her had fifteen children. I, being number 14, was born right

opposite the State House, original number being 97 Chestnut street, Peter Wager's wine store. We lived in the rear of the store. Murphy's Stationery store is now 509. Taking an active hand in politics, my father was elected Constable to Alderman Binns, and was a bottler at 10th and Walnut streets, serving the families resident on Chestnut, Walnut, and Spruce streets, also Vauxhall Garden at Broad and Walnut streets, which was destroyed by a mob in September, 1819.

When the discontented were burning the effigy of President Jackson, in the State House yard, a committee of the merchants who had been ruined by the veto of the U. S. Bank charter, called on my father to induce him to forego his Democratic principles, or they would not vote for him as constable. He refused to cringe and was defeated, but he named me Andrew Jackson in defiance. The District Court of Philadelphia having been created by statute, he was appointed an officer therein, and continued there until his death. As a Catholic, born, bred, and always deeply attached to his faith, he attended St. Joseph's church, was a Bishopite during the troubles at St. Mary's; was knocked off the wall by a brick thrown by a Hoganite, which caused him to wear a truss the balance of his life. He was very intimate with Father Hurley while a member of the congregation of St. Augustine's, and was entranced by the eloquence of Rev. Dr. Moriarity, whose Sunday night lectures he and my mother invariably attended, walking from Twentieth and Locust to Fourth and Vine, carrying me in their arms. But I heard nothing of the impassioned language of the orator, being fast asleep in a pew. The laboring people along the banks of the Schuylkill needed some spiritual attention, the nearest church being St. John's, Thirteenth above Chestnut street. My father with others petitioned Bishop Kenrick to establish a church south of

Market and west of Schuylkill Sixth streets, which he did, and appointed a pastor who for six months was sheltered under our roof. My father appealed to business men, judges, lawyers and wealthy citizens to contribute to the building of a "Free Church for the Coal Crackers," and met with a hearty response. A frame building was rented, and in two years St. Patrick's church was built at Schuylkill, Third and Murray, now to be rebuilt on the same site, but designated Twentieth and Rittenhouse streets. He died April 21, 1855; and in six months his faithful, loving wife, *my mother*, followed him. God rest their souls.

THE CHURCH IN THE ILLINOIS COUNTRY.

The following extract is taken from page 11 of *Great Britain and the Illinois Country, 1763-1774*, by Clarence Edward Carter.

"The Church is an institution which cannot be overlooked in any survey of the Illinois French. The people were so devoted to their religion that the church buildings were generally the most imposing edifices in the village. The parish priests at all times exercised the greatest influence over the lives of the people. No matter how debauched and lawless the *voyageur* became, the priest invariably recalled him to a sense of his dependence upon the Church.

"There were a number of parishes in the district: the parish of the Immaculate Conception at Kaskaskia, that of St. Anne at Nouvelle Chartres with its dependent chapels of St. Joseph at Prairie du Rocher and the Visitation at St. Philippe, and the parish of the Holy Family at Cahokia. The Jesuits governed the parish at Kaskaskia, where they owned a large plantation, a brewery, and some eighty slaves; and the Recollect and the Sulpitian fathers ministered to the other villages. These parishes, together with those of the rest of Louisiana, were in the diocese of the bishop of Quebec."

PARISH REGISTERS
OF
PRAIRIE-DU-CHIEN, GALENA, AND FEVER RIVER.
1827-1833.

During a visit to Montreal, Canada, in August of last year the Librarian of our Society obtained from the Rev. Arthur E. Jones, S.J., Archivist of St. Mary's College, the original Registers of the above-named Parishes.

The following is a translation and transcript of these Registers made by Miss Isabel O'Reilly.

It was probably Madame de Rameau who gave these registers to Père de la Rochemonteix (?). It is known that she gave him other MSS. from America.

A. E. JONES, S.J.

MANUSCRIPTS [R. DE T. P. (?)].

The Reverend Father de Rochemonteix, having no use for the enclosed MSS., gives them to Père Désy. Père Désy will judge if they be of any use and value.

Devotedly,

C. DE R.

Entrusted to the Baron Feray (or Feroy).

Père Désy presented them to the archives of St. Mary's College April 28th, 1909. Father Melançon, of Quebec, handed them to me.

A. E. JONES, S.J.

PRAIRIE-DU-CHIEN.

1827.

Administered by Father Francois Vincent Badin.

(1) Marie Nessouachokachie, a member of the Ottawa tribe, aged 36 years, was baptized by us, the undersigned priest conditionally on May 29th, 1827. The godfather was Michel Brisebois, absent but

represented by his son, George Brisbois, and the godmother was Domitille Gautier, wife of the godfather, who have signed as required.

George Pascal Brisbois.

François Vint Badin, priest.

Domitille Brisbois.

(2) Fisher, May 29, Henry, born May 15, 1826, of George Fisher and Genevieve Courville; received private baptism from Michel Brisbois and the solemn ceremonies of baptism from us, the undersigned, &c. Sponsors: Michel Larivière and Marie Louise Brisbois. The parents were present. The father and the godmother were the only ones who could sign as required.

(3) Pisin [elsewhere Pisann and Pizanne], May 29, Charles, born March 9, 1825, of Edward Pisin and Marguerite Cambell, married by a magistrate; baptized conditionally. Sponsors: Etienne Dubois and Therèse Lachapelle. The parents present.

(4) Pisin, May 29, Alexis, born March 15, 1827, of Edward Pisin and Marguerite Cambell, married by a magistrate. Sponsors: Joseph Brisbois and Marie Domitilla Freser, wife of the godfather. The said Alexis Pisin was baptized privately by Louis Barth, and the ceremonies were supplied by the undersigned priest, &c., &c.

(5) Maran [the signature reads *Mayrand*], June 3, Julia, born March 10, 1819, of Jean Baptiste Maran and Marie Nessouachokachie, married by a magistrate; received private baptism from Denis Courtois. Sponsors: Etienne Dubois and Marguerite Provencale. The father present.

(6) Maran, June 3, Joseph, born Jan. 18, 1822, of Jean Baptiste Maran and Marie Nassouachokachie, married by a magistrate; had received private baptism from Denis Courtois, &c., &c. Sponsors: Edward Pisin and Julie Rollet [signature *Rolle*tte].

- (7) St. Antoine, June 3, Charles, born Sept. 5, 1824, of Charles St. Antoine and Marguerite Provencale, married by a magistrate; privately baptized by Michel Brisboise, &c. Sponsors: Etienne Dubois and Marguerite Cambell. Parents present, &c.
- (8) St. Antoine, June 3, Louis, born May 1, 1827, of Charles St. Antoine and Marguerite Provencale, married by a magistrate; privately baptized by Pierre Baret, &c. Sponsors: Joseph Brisbois and Marie Louise Brisbois. Parents present.
- (9) Power(?), June 4, Jean Baptiste, born Oct. 10, 1826, of Strange Power and Euphrosine Peltier, married by a magistrate; privately baptized by Pierre Larivière, &c., &c. Sponsors: Joseph Deschamps and Judith Provost. Parents present.
- (10) Dione, June 4, Celeste, born Jan. 22, 1827, of Etienne Dione and Celeste Vertefeuille [literal translation *Greenleaf*], married by a magistrate; privately baptized by Denis Courtois, &c., &c. Sponsors: Joseph Lapointe(?) and Julie Rollet [signature, Rolette]. The parents present.
- (11) Dione, June 4, Pelagie, born May 24, 1824, of Etienne Dione and Celeste Vertefeuille, married by a magistrate; privately baptized by Denis Courtois, &c., &c. Sponsors: François Chenever and Louise Giard [or Jiard].
- (12) Chenever, June 9, Agathonique, born Jan. 6, 1822, of François Chenever and Marie Louise Giard, married by a magistrate; privately baptized by Denis Courtois, &c., &c. Sponsors: André Basin and Archange Laperche. The parents present, &c.
- (13) Chenever, June 9, Marie, born Sept. 12, 1823, of François Chenever and Marie Louise Giard, married by a magistrate; privately baptized by Denis Courtois, &c., &c. Sponsors: Joseph Brisbois and Julie Rolette. Parents present, &c., &c.
- (14) Gagné, June 9, François, born Dec. 6, 1824, of Regis Gagné and Therèse Chalifou, married by a mag-

istrate; given private baptism by Denis Courtois, &c., &c. Sponsors: François Dechouquet and Adelaïde Gagné. The father was present. None could write the required signatures.

(15) l'Emerie, June 9, Claude, born March 17, 1824, of Jean Baptiste l'Emery [*sic*] and Adelaïde Gagné, married by a magistrate; given private baptism by Denis Courtois. Sponsors: Basile Gagné and Domitille Gautier. [Signature, Domitille Brisbois.] Parents present.

(1) Brisbois-Fregar (?), June 11th, 1827, Joseph Brisbois and Domitilla Fregar, having already been married before a magistrate December 26th, 1826, presented themselves before us, the undersigned priest, to have their marriage rehabilitated in the holy Catholic Apostolic and Roman Church, and after three publications of the banns, not having found any impediment or canonical obstacle, gave them the nuptial blessing with the ceremonies of the Church, in presence of Edouard Pisanne, Joseph Deschamps, Julian Larivière and other relatives and friends who have signed, or declared their inability to sign, as required.

Joseph Brisbois,
Edward Pizann,
J. Deschamps.

(16) Barth, June 11, Therèse, born April 30, 1821, of Simon Bart [*sic*] and Pichiniqua, married by a magistrate; received private baptism from Joseph Lamanche, &c., &c. Sponsors: Julien Larivière and Magdelaine Lapointe.

(17) Larivière, June 12, Marguerite, born June 12, 1827, of Julien Larivière and Magdelaine Lapointe, married by a magistrate. Sponsors: André Basin and Catharine Roe [perhaps *Roc*]; the father present.

(18) Courville, June 17, Françoise, born April 1, 1821, of Pierre Courville and Françoise Entages (?) [per-

haps *Entayer*], married by a magistrate; had received private baptism from Michel Brisebois, &c., &c. Sponsors: François Chenever and Marguerite Provencale. The father present, &c., &c.

(19) Porkin, June 17, Charles, born April 25, 1824, of Ardine Porkin and Elizabeth Courtois; privately baptized by Denis Courtois, &c., &c. Sponsors: Olivier Chevier [perhaps *Cherier*] and Celeste Courtois. The mother present.

(20) Porkin, same date, Marie, born March 25, 1826, of same parents; privately baptized by Denis Courtois. Sponsors: Denis Courtois, jr., and Magdaline Courtois. The mother present.

(21) Rangé, June 18, Veronique, born Dec. 12, 1824, of Edmond [or *Edouard*] Rangé and Louise Lapointe; privately baptized by Alexis Lupein. Sponsors: Joseph Rangé and Therèse Lapointe. The mother present.

(22) Baret, June 19, Louis, born Feb. 29 [*sic*], 1823, of Pierre Baret and Therèse Lapointe, married by a magistrate; private baptism had been given by Jean Marie Thierry. Sponsors: Louis Baret (absent but represented by Joseph Brisbois) and Louise Lapointe; parents present.

(23) Baret, same date, Charles, born Feb. 17, 1825, of same parents; privately baptized by Leblanc(?) Hebert, &c., &c. Sponsors: François Lapointe and Magdelaine Lapointe represented by Euphrasine Lapointe; the parents present, &c., &c.

(24) Gagné, June 21, Marie, born Aug. 15, 1826, of François Regis Gagné and Therèse Chaliphou [elsewhere *Chalifou*], married by a magistrate; privately baptized by Denis Courtois. Sponsors: Denis Courtois, jr., and Theotiste Courtois; the father (Marriage) present.

(2nd) Dione-Vertefeuille, June 22nd, 1827, Etienne Dione and Celeste Vertefeuille, having been already married by a magistrate July 24, 1823. Married by

the ceremonies of the Church in presence of Charles Lapointe and Joseph Brisebois.

(25) Cherier, June 24, Flavien, born April 15, 1820, of the legitimate marriage of Olivier Cherrier and Céleste Courtois; had been privately baptized by Denis Courtois, sr. Sponsors: François Chenever and Marie Louise Jiard [*Giard*]; the father present.

(26) Pion, June 24, Jean Baptiste, born Nov. 13, 1822, of Jean Baptiste Pion and Angélique Brisebois; privately baptized by Michel Brisebois. . . . Sponsors: François Chenever and Marie Louise Jiard; parents present. . . .

(27) Galipi, June 24, Joseph, born Jan. 3, 1824, of Joseph Galipi and Julie Menard, married by a magistrate. Sponsors: Charles Ménard and Adelaïde Gagné; had been privately baptized by Denis Courtois, sr. The parents present.

(28) Baret, June 24, Anagine, born March 7, 1822, of Joseph Baret and Archange Labatte, married by a magistrate; private baptism had been given by Michel Brisebois. . . . Sponsors: Edouard Pizanne and Julie Rolet; the mother present. . . .

(29) Pion, June 24, Agathe, born March 14, 182—(?), of Jean Baptiste Pion and Angélique Brisebois; had been privately baptized by Michel Brisebois. . . . Sponsors: Marie Bernard Brisebois and Marie Louise Brisebois. Paschale Brisebois stood as proxy for the godfather. The parents were present.

(30) Galipi, June 24, Marguerite, born April 9, 1826, of Joseph Galipi and Julie Menard, married by a magistrate; was privately baptized by Charles Menard. . . . Sponsors: Pierre Grimand and (Marriage) Marguerite Menard; parents present. . . .

(3rd) Galipi-Menard, June 25, 1827, Joseph Galipi and Julie Menard, having already contracted matrimony before a magistrate Nov. 18, 1822, received the

nuptial blessing . . . in presence of Edouard Pizann and Joseph Brisebois. . . . The said parties declared their legitimate children to be Joseph, born Jan. 3d, 1825; Marguerite, born April 9th, 1826.

(31) Lapointe, June 25, Rosalie, born April 22, 1822, of the legitimate marriage of François Lapointe and Marie Entoilla; had been privately baptized by Michel Brisebois. . . . Sponsors: François Lapointe and Magdalaine Brisebois. . . .

(32) Powers, June 26, Euphrosine, born Feb. 13, 1821, of Strange Powers and Euphrosine Entoilla [or *Entailla*], married by a magistrate; baptized conditionally. Sponsors: Joseph Brisebois and Magdalaine Brisebois. The mother present. . . .

(33) Lapointe, June 26, Elisabeth, born Dec. 17, 1823, of the legitimate marriage of Pierre Lapointe and Marie Pelletier; conditional baptism. . . . Sponsors: Charles Lapointe and Catharine Roe [or *Roc*]; the mother present. . . .

(1st) Gagné.—François Regis Gagné, aged thirty years, killed (*Burial*) by Indians yesterday about noon, buried in the cemetery of this parish by us the undersigned priest, the 29th day of the month of June, 1827, in presence of John Simson and Augustin Hebert. . . .

(34) Lapointe, June 30, Charles, born April 8, 1826, of Charles Lapointe and Catharine Roe, married by a magistrate; conditional baptism by us. . . . Sponsors: Charles Lapointe and Marie Roe [perhaps *Roc*], wife of the godfather. . . .

(35) Cambell, June 30, Marguerite, aged 22 years, born of John Cambell and Ninsé Siouze [may mean *a Sioux*]; baptized conditionally. . . . Sponsors: Charles Lapointe and Domitilla Gautier. . . .

(36) Cardinal, July 9, Julien, born Dec. 19th, 1826 (?), of Jean Marie Cardinal and Elizabeth Peltier (*alias* Entailla), married by a magistrate; conditional

baptism. . . . Sponsors: Chrysostom Peltier,
alias Entailla, and Magdelaine Lapointe. . . .

(2nd) Courtois, Denis, aged 28, died yesterday at 8.30 p. m.
 (Burial) and was interred in the parish cemetery by me
 July 18th, 1827, in presence of his father and of
 Edouard Pizanne and Joseph Brisebois. . . .

(3rd) Blondeau, Marie, wife of Denis Courtois, aged about 58
 (Burial) years, died yesterday at 9 o'clock p. m. and was
 buried by me in the cemetery of this parish on
 July 19th, 1827, in presence of her husband, of
 Edouard Pizanne and Joseph Brisebois. . . .

(37) Brisebois, July 28, Anagine, aged 34 years, baptized con-
 ditionally. Sponsors: Charles Lapointe and
 Marie Roe, wife of the godfather. . . .

(4th) Pion-Briseboise. July 31st, Jean Baptiste Pion and
 (Marriage) Anagine Brisebois, already married by a magis-
 trate on Feb. 7th, 1822, given the nuptial bless-
 ing . . . by me in presence of Edouard Pisanne
 and Joseph Brisebois. . . .

The said parties declared to be their legitimate
 children Jean Baptiste, born Nov. 13, 1822, and
 Agathe, born March 14, 1825.

(5th) Baret-Lapointe. July 31st, Pierre Baret and Therèse
 (Marriage) Lapointe, already married by a magistrate Feb.
 4, 1822, . . . were given the nuptial blessing by
 me . . . in presence of Edouard Pisanne and
 Joseph Brisebois. The said couple acknowledged
 as their legitimate children, Louis, born Feb. 29,
 1825; Charles, born Feb. 17, 1827.

(6th) Lapointe-Roe. July 31, Charles Lapointe and Marie
 (Marriage) Roe [or Roc], who had been already married by
 a magistrate Feb. 3, 1820, . . . were given the
 nuptial blessing . . . in presence of Edouard
 Pisanne and Joseph Brisebois. . . .

(7th) Pisanne-Cambell. July 31, Edouard Pisanne and Mar-
 (Marriage) guerite Cambell, married by magistrate June 7,
 1824, . . . were given the nuptial blessing . . . in
 presence of Charles Lapointe and Joseph Brise-
 bois. . . .

The aforesaid couple made declaration that their legitimate children are Charles, born March 7, 1825; Alexis, born March 7, 1827.

(38) Lachapelle, Aug. 3, Pauline, born April 12, 1819, of the legitimate marriage of Antoine Burch (*alias* Lachapelle) and Pélagie Lapointe; received private baptism from Michel Brisebois. . . . Sponsors: Basile Gagné and his sister Therèse; the mother present. . . .

(39) Burch or Lachapelle, Aug. 3, Bernard, born April 4, 1823, of the legitimate marriage of Antoine Burch (*alias* Lachapelle) and Pélagie Lapointe; private baptism had been given by Michel Brisebois. . . . Sponsors: Edouard Pisanne and his wife; the mother present.

(40) Burch (Lachapelle), Aug. 3, Frederic, born July 4, 1825, of the legitimate marriage of Antoine Burch, *alias* Lachapelle, and Pélagie Lapointe; had received conditional baptism from Michel Brisebois. . . . Sponsors: Charles Menard and Archange Labatte. The mother present. . . .

(41) Loyer, Aug. 5, Marie, born June 2, 1823, of Jean Baptiste Loyer and Marguerite Menard, married by a magistrate; privately baptized by Denis Courtois, sr. . . . Sponsors: Charles Menard and Louise Courville. The mother was present.

(42) Loyer, same date, Rosalie, born Oct. 13, 1825, of same parents; baptized privately by Denis Courtois. . . . Sponsors: Charles Menard, jr., and Françoise Hebert; the mother present.

(8th) St. Antoine-Leblanc.—Aug. 6, 1827, Charles St. Antoine and Marguerite Leblanc, who had been married by a magistrate on Sept. 19th, 1820 [or perhaps 1821], received the nuptial blessing from me . . . in presence of Joseph Brisebois and Marie Bernard Brisebois. . . .

(43) Lesard, Aug. 6, Ursule, born Oct. 13, 1818, of the legitimate marriage of Pierre Lesard and Julie Crély;

had been privately baptized by Denis Courtois. . . . Sponsors: Charles St. Antoine and his wife; the mother present. [In this and the above entry the signature is: "Margaritte Provencale."]

(44) Lesard, same date, Ignace, born Feb. 22, 1822, of same parents; had been privately baptized by Jean Marie Thirry. . . . Sponsors: Edouard Pizanne and his wife; the mother present.

(45) Lesard, same date, Jean Baptiste, born Oct. 4, 1825, of the same parents; had been given private baptism by Jacques Vanier. . . . Sponsors: Marie Bernard Gautier Brisebois and Judith Prevost; the mother present. . . .

The said parties declare their legitimate children to be Charles, born Sept. 5, 1824, and Louis, born May 1, 1827.

(46) Galarno, Aug. 9th, Sophie, born Feb. 27, 1818, of François Galarno and Hélène Gagné, married by a magistrate; had been given private baptism by Denis Courtois. . . . Sponsors: Basile Gagné and Archange Labatte; the mother present. . . .

(47) Chalifour, Aug. 9, Cecile, born Jan. 16, 1819, of Pierre Chalifour and Lisette, married by a magistrate; privately baptized by Denis Courtois. . . . Sponsors: Charles Bernier and Julie Crély; the parents present. . . .

(48) Chalifour, same date, Adèle, born April 18, 1821, of the same parents; had been given private baptism by Denis Courtois. . . . Sponsors: Basile Gagné and Louise Lapointe; the parents present. . . .

(49) Chalifour, same date, Emmille(?), born Jan. 10, 1823, of the same parents; privately baptized by Denis Courtois. Sponsors: Joseph Deschamps and Angéline Brisebois. . . .

(50) Chalifour, same date, Alexis, born Oct. 10, 1826, of the same parents; had been privately baptized by Charles Ménard. . . . Sponsors: Jean Baptiste Pion and Julie Menard; the parents present. . . .

(51) Galarno, Aug. 9, Marguerite, born Dec. 24, 1826, of Pierre Galarno and Helène Gagné, married by a magistrate; given private baptism by us the undersigned priest. Sponsors: Edouard Pizanne and his wife; the mother present. . . .

(52) Simon, Aug. 9th, Marie Anne, born five months ago of Simon, an Algonquin, and Catharine, legitimately married; conditionally baptized by us, &c., &c. Sponsors: George Brisebois and Maria Louise (Marriage) Brisbois; the mother present. . . .

(9th) Deschamps-Lapointe.—Aug. 13th, 1827, after having made three publications of the banns of matrimony between Joseph Deschamps,¹ son of the late Joseph Deschamps, and Josette Lalande, native of *La Paroisse des Cèdres*, diocese of Quebec, resident in this parish for fifteen years, on the one part, and Louisa Lapointe, daughter [of age] of Charles Lapointe and Susanne Peltier, alias Entailla, widow of Edmond Ranger, native of this parish and a resident thereof, on the other part. Finding no opposition nor canonical impediment to the marriage, we, the undersigned priest, imparted to them the nuptial blessing according to the rites of the Church, in presence of Etienne Dubois and Joseph Brisebois and other relatives and friends. . . . The said Joseph Deschamps accepts as his adopted daughter Véronique Ranger, daughter of his wife.

(53) Vertefeuille, Aug. 13, François, born Sept. 22, 1820, of François Vertefeuille and Marie Chalifour, married by a magistrate; was baptized conditionally. . . . Sponsors: Jean Baptiste Wimet and Françoise Hebert, the mother present. [The word "missionary" is here added to his signature by Father Badin.]

¹ The French word used here and in many of the following entries is *majeur*, for which there is no one English word precisely equivalent—it means *of age, attained his majority*.

(54) Provost, Aug. 13, Marguerite, born Jan. 25, 1818, of the legitimate marriage of François Provost and Theotiste Peltier, *alias* Entailla; given conditional baptism. . . . Sponsors: François Lapointe and Marie Peltier. . . .

(55) Vertefeuille, Aug. 13, Catharine, born Oct. 24, 1818, of François Vertefeuille and Marie Chalifour, married by a magistrate; baptized conditionally. Sponsors: Augustine Hebert and Louise Courville; the mother present. . . .

(56) Provost, Aug. 13, Magdalaine, born Feb. 24, 1820, of the legitimate marriage of François Prevost and Theotiste Peltier, *alias* Entailla; conditionally baptized. . . . Sponsors: Michel Lapointe and Thérèse Lapointe. . . .

(57) Vertefeuille, Aug. 13, Clemente, born Dec. 12, 1821, of François Vertefeuille and Marie Chalifour, married by a magistrate; conditionally baptized. . . . Sponsors: Jean Baptiste Wemet and François Hebert, the mother present. . . .

(10) Lémarie-Gagné. Aug. 16, 1827, Jean Baptiste Lémarie and Adelaïde Gagné, already married by a magistrate on Dec. 28, 1818, . . . received the nuptial blessing . . . in presence of François Chenever and Jean Baptiste Loyer and other relatives and friends.

The said parties acknowledged as their legitimate child Claude, born March 17, 1824.

(58) Cherier, Aug. 12, Denis, born Nov. 14, 1817, of the legitimate marriage of Olivier Cherier and Céleste Courtois; was baptized by Joseph Mercier; solemn ceremonies supplied by us, &c., &c. Sponsors: Joseph Brisebois and Théotiste Courtois.

(59) Cherier, same date, Rosalie, born Oct. 15, 1822, of the same parents; baptized by Denis Courtois; solemn ceremonies supplied by us. . . . Sponsors: Edouard Pizanne and his wife; the parents present. . . .

(60) Cherier, same date, Come & Damien, born Dec. 20, 1826, of the same parents; baptized by Denis Courtois, &c., &c. Sponsors: Olivier Cherier, jr., and Magdelaine Courtois; parents present.

(61) Macnaire [sic, but *McNair*], Aug. 12, Robert, born Oct. 10, 1817, of Thomas McNaire and Félicité Courtois, married by a magistrate; solemnly baptized by us, &c., &c. Sponsors: Basile Gagné and Théotiste Courtois. . . .

(62) McNair, same date, Marie, born Dec. 12, 1822, of same parents; baptism given by Denis Courtois, solemn ceremonies supplied by us, &c., &c. Sponsors: Edouard Pisanne and his wife.

(63) McNair, same date, Genevieve, born April 14, 1824, of same parents; private baptism by Denis Courtois, solemn ceremonies supplied by us, &c., &c. Sponsors: Olivier Cherier and Magdelaine Courtois. . . .

(64) McNair, same date, David, born May 27, 1827, of same parents; baptized by Denis Courtois, &c., &c. Sponsors: Jean Baptiste Lémarie(?) and Adelaïde Gagné; the mother present. . . .

(65) Chenever, Aug. 16, Alexandre, born Jan. 10, 1827, of François Chenever and Marie Louise Giard [elsewhere Jiard], married by a magistrate; baptized by Denis Courtois, solemn ceremonies supplied by us, &c., &c. Sponsors: Jean Baptiste Pion and his wife; the father present.

(66) Chenever, same date, François, born April 17, 1820, of same parents; baptized privately by Denis Courtois, &c., &c. Sponsors: Felix Mercier and Thérèse Lachapelle; the father present.

(67) Galarno, Aug. 12, David, born Oct. 17, 1821, of François Galarno and Hélène Gagné, married by a magistrate; baptized by Denis Courtois, &c., &c. Sponsors: Charles Menard and Julie Menard; the mother present. . . .

(68) Galarno, same date, Tharsile, born May 17, 1823, of same parents; baptized by Antoine Brisebois, &c., &c. Sponsors: Jean Baptiste Loyer and Marguerite Menard; the mother present. . . .

(69) Langevin, Aug. 18, Ursule, born Aug. 19, 1819, of . . . Langevin [so set down in text] and Chija Siouse [probably meaning "a Sioux Indian"]; baptized by Michel Brisbois, solemn ceremonies supplied by us, the undersigned priest, . . . Sponsors: Théophile Lachapelle and Pélagie Lapointe. . . .

(70) Powers, Aug. 12, Helene, born Sept. 18, 1819, of Strange Power and Euphrosine Entailla, married by a magistrate; baptized by Etienne Monsel, &c., &c. Sponsors: François Chenever and Euphrosine Lapointe, the mother present.

(71) McNair, Aug. 19, Alexandre, born March 25, 1818, of Thomas McNair and Félicité Courtois, married by a magistrate; private baptism by Denis Courtois, &c., &c. Sponsors: Julien Larivière and Marie Roe [or Roc]; the mother present. . . .

(72) Dutour, Aug. 19, Benjamin . . . , born May 25, 1823, of Paul Dutour and Josette Anger, married by a magistrate; baptized by Denis Courtois, &c., &c. Sponsors: Joseph Deschamps and Marguerite Menard.

(73) Brisbois, Aug. 19, Caritine, born June 22, 1818, of the legitimate marriage of Michel Brisbois and Domitille Gautier; given conditional baptism by us, the undersigned priest. . . . Sponsors: Joseph Roulette and Geneviève Fisher, Joseph Brisbois and Marie Louise Brisbois acting as proxies for them; the parents present.

(74) Dutour, Aug. 19, Marguerite, born Aug. 30, 1818, of Paul Dutour and Josette Anger, married by a magistrate; given conditional baptism, &c., &c. Sponsors: Charles Lapointe and Marie Roe; the father present. . . .

(75) Dutour, Aug. 19, Adilia, born Sept. 17, 1821, of same parents; conditional baptism, &c., &c. Sponsors: Jean Baptiste Wimet and Louise Courville; the father present. . . .

(76) Roe [or perhaps Roc], Aug. 20, Therèse, born June 15, 1820, of Augustin Roe and Angélique; baptized conditionally by us, &c. Sponsors: Charles Lapointe and Archange Labatte.

(77) Reed, Aug. 22, Elizabeth, born March 24, 1820, of Jacques [signature, James] Reed and Marguerite, married by a magistrate. Sponsors: Marie Bernard Brisbois and Marie Louise Brisbois; the godfather being absent, was represented by his brother Joseph Brisbois; the parents present. . . .

(78) Reed, same date, Marie, born June 16, 1824, of same parents. Sponsors: Joseph Brisbois and his wife.

(79) Cartes [or Cortes], Aug. 27, Anne, aged 8 years, born of Daniel Cartes and Elisa Daniel, married by a magistrate. . . . Sponsors: Joseph Deschamps and Marie Roe.

(80) Cartes, same date, Jean, aged 6 years, of same parents. Sponsors François Lapointe and Thérèse Lapointe. . . .

(81) Cartes, Aug. 27, Lin(?), aged ten years, born of same parents. Sponsors: Joseph Brisbois and Archange Labatte. . . .

(82) Clark, Aug. 27, James, born March 31, 1825, of the legitimate marriage of Patrick Clark and Margaret Hart. Sponsors: Richard Falen [signature, Phelan] and Marie Louise Brisbois; the mother present.

(83) Michée, Aug. 27, born May 1, 1827, of an unknown father and Tepicoquoi. . . . Sponsors: Basile Gagné and Marguerite Cambell; the mother present.

FEVER RIVER.

The Year 1827.

(1st) Buyrn [*sic*, but Byrne], Sept. 2, Mary, born May 18, 1827, of the legitimate marriage of Michael Buyrn and Catharine Caroll. Sponsors: Barnabas Hendley [signed "Hanley"] and Julie Traenor; the mother present.

(2) Devisse, Sept. 5, Cecile, born Aug. 23, 1827, of Thomas Devisse and Julie Dauphin, married by a magistrate; was baptized by us, &c., &c. Sponsors: Jean François Boyer and Pélagie Charleville; the father present.

(3) Charman [Wells or Charman?], Sept. 5, William Wells, born Dec. 20, 1824, of Patrick Charman and Anne Wells, married by a magistrate. . . . Sponsors: Patrick Daoell [*sic*, but Doyle] and Anne Fasitte [signed "Ann Faucett"]. The parents present. [The father signs "Patrick Sheannan"—perhaps meant for Sherman or Shannon.]

(4) Wells, Sept. 5, John Wells, born Nov. 29, 1824 [seems to be an error of dates here]; baptized by us, &c., &c. Sponsors: John Foley and Ann Beth [the signature looks like "Bates"]. The parents present.

(5) Rivard, Sept. 7th, Charles, born Jan. 12, 1821, of the legitimate marriage of Joseph Rivard and Marie Hebert; conditional baptism. . . . Sponsors: Augustin Hebert, *alias* Leblanc (proxy Leon Bron), and Pélagie Boyer, née Charleville. The parents present.

(6) Rivard, same date, Edouard, born Oct. 17, 1824, of same parents, was baptized conditionally by us, &c., &c. Sponsors: Jean Baptiste Wemet and Brigitte Semon.

(7) Rivard, same date, Marie Louise, born Feb. 22, 1823, of same parents. Baptized conditionally. . . . Sponsors: Leon Bron and Domitille Brisbois (proxy, Pélagie Boyer, née Charleville).

(8) Vinette, *alias* Larente, Sept. 8, Sophie, born the last day of Dec. 1826, of the legitimate marriage of François Vinette, *alias* Larente, and Eleanore Blondeau; baptized conditionally, &c. Sponsors: Louis Dufour and . . . Collombe. The parents present.

(9) Jiasson, Sept. 9, Pélagie, born the 14th of June of the present year, of the legitimate marriage of Charles Jiasson and Jeanne Memclier(?) . . . Sponsors: Louis Dufour and Pélagie Boyer, née Charleville. The mother present.

(10) Fassitt, Sept. 9, Jacques, born May 17, of the present year, of the legitimate marriage of James Fassitt and Anne McNelly; baptized conditionally, &c., &c. Sponsors: George Timson [signed Timpson] and Catharine Buyrn [Byrne]. The parents present.

(11) Saint Cir, Sept. 10, Hiacinte, born May 2, 1822, of Hiacinte Saint Cir and Mélanie Gagné, married by a magistrate; baptized conditionally by us, &c., &c. Sponsors: François Bouteillier and Archange Betta [or Betts]. The mother present. [The father's signature is beautifully written: *F. Bouteillier*.]

(12) Saint Cir, same date, Mélanie, born June 13, 1824, of the same parents; baptized conditionally. . . . Sponsors: Charles Menard, represented by Louis Dufour, and Marie Anne Labuche, represented by Pélagie Gagné, née Charleville. The mother present.

(13) Saint Cir, same date, Marie, born Aug. 14, 1825, of same parents; baptized conditionally, &c., &c. Sponsors: Louis Dufour and Adèle Gagné; proxy, Pélagie Boyer, née Charleville. The mother present. . . .

(14) Mayette, Sept. 11, Marie, born . . . 1823, of François Mayette and Catharine Boilevin, married by a magistrate; was baptized by Michel Brisbois,

solemn ceremonies were supplied, &c., &c. Sponsors: Louis Boissi and Marie Roe; the mother present.

- (15) Marchant, Sept. 8, Emile, born Dec. 19, 1873; baptized conditionally by us, &c., &c. Sponsors: François Vincent Badin, priest, missionary, and Margaret (Burial) Kelly. . . .
- (1st) Marchand, Emile, aged fifty-four years, died yesterday and was interred in the cemetery of this parish by us, the undersigned priest, on Sept. 10, 1827, in presence of Louis Dufour and Louis Boissi. . . .
- (16) Foley, Sept. 16, John, born July 27 (?), 1826 (?), of John Foley and Rose Anna Baugh, married by a Protestant minister; baptized by us, &c., &c. Sponsors: James Foley and Mary Solivan [Sullivan]. . . . The father present.
- (17) Foley, same date, Mary, born Dec. 3, 1823, of the same parents . . . [here it says: "married by a magistrate"]; privately baptized by the father and received the solemn ceremonies, &c. Sponsors: Michael Finley and Ann Tirnan [Tiernan].
- (18) Finley, Sept. 16, Bridget, born May 18, 1827, of Michael Finley and Nancy Troy, married by a Catholic priest; baptized by Michael Merphée [Murphy], solemn ceremonies of baptism supplied, &c., &c. Sponsors: Nicholas Carroll and Sara McCloclan [McLaughlin?]; the parents present. . . .
- (19) Murphy, Sept. 21, Andrew, born the 25th March, 1826, of the legitimate marriage of Michael Murphy and Catharine Murphy; baptized by his father, ceremonies supplied, &c., &c. Sponsors: Patrick Gray and Mary Sullivan; the father present.
- (2d) Jiassen. A child three months old of Charles Jiassen (Burial) and Jeanne Menellier [maybe *Meneclier*] died the day before yesterday and was interred to-day by us, the undersigned priest, Sept. 19th (?) of the present year, in presence of its uncle and of Jean François Boyer.

(1st) Dufour-Colombe.—On Sept. 24, 1827, . . . Louis Du (Marriage) four, son [of age] of Antoine Dufour and Marie Louise Caron, native of the parish of St. Geneviève, St. Louis, resident of this parish for the past two years, on the one part, and Annette Colombe, eldest daughter of the late Paschal Colombe and Onette Barist, native of the parish of Katarakoui, diocese of Quebec, resident of this parish for four months past, on the other part . . . received the nuptial blessing . . . in presence of Jean Elie Toulouzin, Jean François Boyer, Hilaire Simon, Théophile Dufour, and others. . . .

(2d) Gagné-Julien.—On Sept. 25, 1827, Charles Gagné and (Marriage) Marguerite Julien, having already contracted matrimony in presence of witnesses . . . received the nuptial blessing . . . in presence of Frederic and of Phillis Mercier. . . .

(20) Gagné, Sept. 30, Marguerite, born Jan. 12, 1827, of the legitimate marriage of Charles Gagné and Marguerite Julien; baptized conditionally. . . . Sponsors: Phillis Mercier and Archange Bates; the parents present. . . .

(3d) [Marriage]. Roy-Levasseur.—Oct. 19, 1827, Benjamin Roy and Angelique Levasseur, having been already married by a magistrate September 17, 1817, . . . received the nuptial blessing from us . . . in presence of Charles Lapointe and Paul Jussiaume. . . .

(21) Roy, Oct. 19, Alexandre, born Feb. 12, 1824, of the legitimate marriage of Benjamin Roy and Angélique Levasseur; baptized conditionally, &c. Sponsors: Paul Jussiaume and Celeste Duplesis; the father present. . . .

(22) Piquet, Oct. 20, Antoine, born July 29, 1820(?), of the legitimate marriage of Jean Alin Piquet and Marie Eulalie Rencontre, was baptized by his father, and received the solemn ceremonies of

baptism from us, &c., &c. Sponsors: Antoine Lebefvre and Isabelle Godet [she signs: Elizabeth Gaudere]; the mother present. . . .

(23) Roy, Oct. 21, Hippolyte, born Feb. 12, 1821, of the legitimate marriage of Benjamin Roy and Angélique Levasseur, was baptized conditionally by us, &c. Sponsors: Michel Lapointe and Eulalie Duplessis; the father present.

(24) Roy, same date, Joseph, born March 2, 1825, of same parents, &c., &c. Sponsors: Joachim Lapointe and Eulalie Duplessis. . . .

(2) [Burial. Should be numbered 3d.]

Mayette.—François Mayette, aged 33 years, died this morning between four and five o'clock, and was interred in the cemetery of this parish by us, the undersigned priest, the fifteenth day of October, 1827, in presence of Charles Lapointe and Charles Gagner. . . .

(3d) (Burial; should be No. 4). McManus.—Died this morning, Andrew McManus, aged forty years. Interred in the cemetery of this parish by the undersigned priest on the same day [no date given] of the year 1827, in presence of Thomas Grey [signs Gray] and Michael Murphy. . . .

(25) Roy, November 1, Sophie, born Aug. 13, 1820, of the legitimate marriage of Benjamin Roy and Angélique Levasseur; baptized conditionally, &c. Sponsors: Charles Gagner and his wife Marguerite Gagner; the father present. . . . [Gagner, as the name is now occasionally written by Father Badin, seems to be a variation of Gagné; the signatures to this entry are "Gagne," without any accent.]

(26) Dignan, Nov. 1, Patrick John, born June 16, 1827, of the legitimate marriage of Bernard Dignan and Mary Solivan [Sullivan]. . . . Sponsors: Owen Reilly and Ann Tirnan; the father present. . . .

(4) (Burial.) Kelly.—Marguerite Kelly, between thirty and forty years of age, died October 15, 1827, and was interred in the parish cemetery the same day, in presence of Patrick Doyle and William Troy.

[Burial, but not numbered.] Giasson [or Jiasson]. An infant aged three months, child of Charles Giasson and Jeanne Meneclier (?), died yesterday and was interred, &c., &c., Oct. 16, 1827, in presence of its uncle and of François Boyer. . . .

Frick [no number given; should be 27], November 3, Julie, born in the month of August, 1826, of Joseph Frick and Marie Julien Pelté, married by a Protestant minister; baptized conditionally, &c. Sponsors: Louis Dufour and Jeanne Meneclier. The parents present. . . .

Roy [no number], Nov. 3, Anagine, born March 2, 1827, of the legitimate marriage of Benjamin Roy and Angélique Levasseur; baptized conditionally. Sponsors: Louis Dufour and Jeanne Meneclier; the mother present. . . .

Dione [not numbered], Victoire, born February 25, 1829, of the legitimate marriage of Etienne Dione and Celeste Vertefeuille; baptized by us, &c., the day of her birth. . . . Sponsors: Jean Baptiste Lamarande and Marie Louise Rivard; the father present. . . .

GALENA.

The Year 1829.

(1st) Vinette, June 19, Severe, born Feb. 11, 1829, of the legitimate marriage of Severe Vinette, *alias* Larente, and Eleanor Blondeau; baptized privately by Sire Lucien, solemn ceremonies of baptism supplied by us, the undersigned priest. . . . [Fr. Badin]. Sponsors: Laurent Provencal and Isabelle More, his wife; the father present. . . .

(2) Bates, June 19, 1829, Marie Elisabeth, born March 6, 1829, of Nekemiah Bates and Archange Robi-

deau, married by a magistrate. . . . Sponsors: Laurent Robidoux, represented by Messire François Vincent Badin, missionary priest, and Agnes Bouisse, represented by the child's mother.

(3) . . . Guillaume, born Feb. 1, 1828, of an unknown father and Lucie Quartrone, baptized by us . . . June 19, 1829. Sponsors: Messire François Vincent Badin, missionary priest, and Archange Robidoux, wife of Nekemiah Bates.

PRAIRIE DU CHIEN.

1828.

(1st) Aug. 10, Marguerite Louise, born June . . . , 1827, of Philip . . . and Pegué . . . [space left after each name], married by a magistrate. . . . Sponsors: Michel Larivière and Julie Cardinal. . . .

(2) Lapointe, Aug. 15, Michée, son of Michael Lapointe and Marie Antailia [elsewhere *Entailla*], married by a magistrate, born May 4, 1828, baptized privately by Joseph Brisbois, solemn ceremonies of baptism supplied by us, &c. Sponsors: Joachim Lapointe and Marguerite Provencale.

(3) Lapointe, Aug. 24, Joseph, born July 16, 1828, of Charles Lapointe and Catherine Roch, married by a judge; private baptism by Langlois [*sic*]; supplemental ceremonies supplied by us, &c. Sponsors: Jean Baptiste Pion and Euphrosine Lapointe.

(4) St. Cir, Sept. 5, 1828, Agnes, daughter of Hiacinthe St. Cir and Mélanie Gagner, married by a magistrate; born Dec. 9, 1827; baptized by Denis Courtois, solemn ceremonies supplied by us, &c. Sponsors: George Brisebois and Marie Louise Brisbois.

(1) (Marriage). Gagner-Grignon.—Sept. 10, 1828, all civil and canonical formalities duly observed, we, the undersigned priest, gave the nuptial blessing to

Basile Gagner, son [*majeur*, who had attained his majority] of the late Claude Gagner and Marie Anne Labuche, native of the parish of Prairie du Chien and resident thereof, and Hélène Grignon, minor daughter of the late Fanfan Grignon and Marie Chalifour, of the parish of St. François Xavier, Green Bay ("la baie verte"), a resident of this parish; and this in presence of Charles St. Antoine, his wife, Charles Menard, and others.

(2) (Marriage). Menard-Hebert. Sept. 10, 1828, all formalities civil and canonical duly observed, we, the undersigned priest, have imparted the nuptial blessing to Charles Menard, minor son of Charles Menard, and Marie Anne Labuche, native of the parish of Prairie du Chien and residing there, and Françoise Hebert, minor daughter of Augustin Hebert, *alias* Leblanc, native and resident of the same parish, and this in presence of Charles St. Antoine and his wife, Basile Gagner and others.

(5) Grignon, Sept. 10, 1828, Magdelaine, aged fourteen years, natural daughter of the late Fanfan Grignon and Marie Chalifour; conditionally baptized by us, &c. Sponsors: Charles St. Antoine and his wife Marguerite Provencale.

(6) Pause, Sept. 8, George, son of . . . Pause and Euphrosine Antailla, married by a magistrate; baptized privately by Joseph Brisbois; solemn ceremonies supplied by us, &c. Sponsors: Julien Larivière and Domitille Fraser.

(3) (Marriage) Larivière-Lapointe.—Sept. 9, 1828, all formalities, &c., &c., the nuptial benediction was imparted to Julien Larivière, son [*fils majeur*] of Pierre Larivière and Marguerite Antailla, native of the parish of Prairie du Chien and living there, and Magdelaine Lapointe, daughter [of age] of François Lapointe and Marie Antailla, native and

resident of the same parish; in presence of Joseph Rangé, Michel Larivière and others. The said parties made declaration that their legitimate child is Marguerite, born June 12, 1827.

(7) Lapointe, Sept. 28, 1828, Claire, born Oct. . . , 1827, son of Pierre Lapointe and Marie Antailla; received private baptism from Joseph Brisbois, and the solemn ceremonies of baptism from us, &c. Sponsors: Joseph Rangé and Euphrosine Lapointe.

(8) Pélagie, a Sioux Indian, aged about ten years, was baptized by us . . . Nov. 6, 1828. Sponsors: François Xavier Chenever and Pélagie Lapointe, wife of Antoine Lachapelle.

(9) Grimar, Victoire, born November 15, 1828, of Pierre Grimar and Elisabeth Courtois, married by a judge; baptized by us . . . the next day. Sponsors: Denys Courtois and Théotiste Courtois; the father present.

Franche [not numbered], Marguerite, aged two years, [born] of the legitimate marriage of Charles Franche and Lizette Bonin; baptized by Messire Piquart, priest; supplementary ceremonies performed by us, &c., &c., Nov. 23, 1828. Sponsors: Nicholas Chenever and Thérèse Chalin.

(1st) (Burial) Wemet.—Jean Baptiste Wemet, aged fifty-six years, died the day before yesterday and was buried in the cemetery of this parish to-day, Nov. 20, 1828, in presence of François Chenever, Joseph Rivard, and many others.

(9) [should be 10, or 11 counting the Franche baptism recorded above] Larivière, Nov. 30, Pierre, born January 15, 1828, of Michel Larivière and Catherine Roi, married by a Protestant minister; private baptism by Joseph Brisbois, and supplementary rites given by us, &c., &c. Sponsors: Jean Baptiste Larivière and Magdalaine Brisbois; the parents present.

(10) Brisbois, Nov. 30, 1828, Louis, born November 10, 1827, of Louis Brisbois and Judith Provost, married by a magistrate; baptized by Joseph Brisbois, ceremonies supplied by us, &c. Sponsors: Marie Bernard Gautier Brisbois and Virginie Fisher, wife of Sieur Rollet (?).

(11) Augustin, born November 30, 1828, of an unknown father and Louise Courville; baptized by us . . . the same day. Sponsors: Joseph Rivard and Marguerite Leblanc.

(2) (Burial) Augustin, who died yesterday, son of an unknown father and Louise Courville, who was interred in the parish cemetery December 1, 1828, by us . . . in presence of Charles Menard and Michel Mercier.

(3) (Burial) Hebert.—Augustin Hebert, *alias* Leblanc, aged fifty-one years, died the day before yesterday and was interred in the cemetery of this parish December 2, 1828, in presence of François Chenever, Charles Menard and many others.

(12) Bonin, December 7, Adelaïde, born . . . , 1827, of the legitimate marriage of François Bonin and Julie, of the "Sauteux" [Indian tribe] nation, received conditional baptism from us. . . . Sponsors: Etienne Dion and Thérèse Chalifour; the mother present.

(13) Fisher, Nov. 11, Magdelaine, born Nov. 24, 1828, of George Fisher and Geneviève Courville, married by a magistrate. Sponsors: George Brisbois and Magdelaine Brisbois.

1829.

(14) Grignon, January 17, Antoine, born January 9, 1829, of Amable Grignon and Archange Labatte, married by a magistrate. . . . Sponsors: François Labatte and Virginie Fisher.

(15) l'Emerie, January 18, Jean Baptiste, born Oct. 7, 1828, of the legitimate marriage of Jean Baptiste l'Emerie and Adelaïde Gagner; baptized by Denys Cour-

tois, ceremonies supplied by us, &c., &c. Sponsors: Charles Menard and Françoise Hebert.

(16) Both [perhaps Bath], Adèle, born Jan. 19, 1829, of the legitimate marriage of Joseph Both, *alias* Thomas, and Emilie Binet; baptized the same day. . . . Sponsors: Charles St. Antoine and Marguerite Provencale; the father present.

(17) Baret, Pierre, born March 7, 1829, of the legitimate marriage of Pierre Baret and Thérèse Lapointe, was baptized by us . . . on the 8th day of the same month, same year. Sponsors: J. B. Baret and Josephine Antailla . . . the father present.

(18) Brisbois, March 13, Michel Joseph, born Feb. 21, 1829, of the legitimate marriage of Joseph Brisbois and Domitilla Fraser; was baptized by its grandfather, Michel Brisbois, and supplementary ceremonies were given by us, &c., &c. Sponsors: George Brisbois [proxy, Pierre Basin(?)] and Euphrosine Antailla; parents present.

(19) Sauvagesse, March 13, 1829, Julie, aged about 80 years; baptized by Michel Brisbois and ceremonies supplied by us, &c., &c. Sponsors: Jean Baptiste Pion and Julie Rolette.

(Burial; not numbered). Archange [space; no name], aged about forty years, died the third of March, 1829, and was interred in the parish cemetery by us, &c., &c., the following day in presence of François Chenever, Charles Menard and many others.

(20) Legris, April 26, Sophie, born April 18, 1829, of Pierre Legris and Josette Crély, married by a magistrate. . . . Sponsors: Pierre Lachapelle and Théotiste Prevost; the father present.

(6) (Burial) Cadotte.— Benjamin Cadotte, aged about fifty years, died April 16, 1829, and was buried in the parish cemetery two days later by us . . . in presence of François Chenever, Joseph Thomas and many others.

(7) (Burial) Legris.—Jozette Crély, wife of Pierre Legris, aged twenty-two years, died May 4, 1829, and was buried in the parish cemetery the following day by us . . . in presence of Charles Menard, Pierre Lessart and many others.

(1st) (Marriage) Grimard-Courtois.—May 9, 1829, all formalities, &c., &c., we, the undersigned priest, gave the nuptial blessing to Pierre Grimard, native of the parish of St. Anne, diocese of Montreal, Canada, resident of this parish five years, and Elisabeth Courtois, native and resident of this parish, in presence of François Chenever, . . . Rivard, and several others.

(2) (Marriage) Chenever-Giard.—May 13, 1829, . . . the nuptial blessing was given by us to François Chenever, son [is of age—*majeur*] of Nicolas Chenever and the late Marie Doucet, native of the parish of St. François, diocese of Quebec, resident of this parish for twenty-five years, and Marie Louise Giard, daughter [of age—*majeure*] of the late Basile Giard and the late Matrochikoné, native and resident of this parish. Witnesses: Pierre Larivière, Michel Larivière, and several others.

(3) (Marriage) Larivière-Peltier.—May 12, 1829. . . . Pierre Larivière, son [*majeur*] of the late Pierre Larivière and Marie, native of the parish of St. Joseph, diocese of Quebec, resident of this parish for some forty years, and Marguerite Peltier, daughter [*majeure*] of the late — Peltier and —, native of this parish and resident thereof; in presence of François Chenever, Michel Larivière and several others.

(4) (Marriage) Larivière-Peltier.—May 13, 1829, we, the undersigned priest, gave the nuptial benediction to Michel Larivière, son of Pierre Larivière and Marguerite Peltier, native and resident of this parish, and Catherine Roch, daughter [*majeure*]

of Augustin Roch and [space], native of this parish and living here, in presence of François Chenever, Pierre Larivière and several others.

(21) Roch, May 31, 1829, Jean Baptiste Leframboise, born in February, 1828, of Augustine Roch and Angélique, married by a magistrate. Baptized conditionally. . . . Sponsors: Olivier Charier and Céleste Courtois; the father present.

(22) Deschamps, May 31, 1829, Joseph, born Nov. 3, 1828, of the legitimate marriage of Joseph Deschamps and Louise Lapointe; baptized by Jean Baptiste Fauvel; ceremonies supplied by us, &c. Sponsors: François Chenever and Marie Louise Giard; the parents present.

(3) (Burial) A child, six years old, of Pierre Lessard and Julie Crély, died the seventeenth of May, 1829, and was buried in the parish cemetery the next day in presence of his father and mother, of François Chenever and many others.

(5) (Marriage) Pion-Moison.—May 20, 1829, . . . Jean Baptiste Pion, son of Louis Pion and Josette Moison, native of Canada, diocese of Montreal, resident of this parish for eight years, apprentice(?) of Agatha Brisbois, on the one part, and Théotiste Courtois, daughter of Denis Courtois, and Marie Blondeau, native and resident of this parish, on the other part. [Witnesses not mentioned.]

(23) June 8, 1829, Marie Magdelaine Reed, born Dec. 16, 1828, of James Reed and Marguerite Oskache, married by a magistrate; baptized by Michel Brisbois; ceremonies supplied by us, &c. Sponsors: George Brisbois and Marie Louise Brisbois; the mother present.

(24) Marie, member of the Sioux tribe, aged thirty-five years, was baptized by us, the undersigned priest, June 10, 1829. Sponsors: Louis Provencal and Marie Louise Giard.

- (25) Rainville, June 10, Agathe, fourteen years old, born of the legitimate marriage of Joseph Rainville and Marie, a Sioux, was baptized conditionally. . . . Sponsors: Joseph Brisbois and Marie Louise Giard.
- (26) Rainville, same date, Rosalie, six years old, of the same parents; conditional baptism. Sponsors: George Brisbois and Marie Louise Brisbois.
- (27) Rainville, same date, Magdelaine, five years old, of same parents; conditionally baptized. Sponsors: George Brisbois and Emelie Rolette.
- (28) Rainville, same date, Marguerite, four years old, same parents; conditional baptism. Sponsors: Etienne Dubois and Elisabeth Rolette.

GALENA.

1828.

(1st) (This we copy *verbatim*. In the subsequent entries Father Badin lapses into French.)

(1st) Denys Marks, son of Mark Quoliven & Margaret McKalouffe, married by a minister in England, born the twentieth of July, eighteen hundred and twenty-eight. The godfather Denys Quinliven [*sic*], the godmother Ann Thirnum, has been baptized by me, undersigned, the twenty-first of September, same year.

Dutton-Carroll.—Oct. 3, 1828, . . . James Dutton, son [of age] of Edward Dutton and Eliza Moore, native of the parish of Balmakill, diocese of Carlo, in Ireland, and resident of this parish for five months, and Catherine Caroll, daughter [*fille majeure*] of Martin Caroll and Julie Kervick, native of Lisedanai, diocese of Orsery, and resident of this parish for three months. Witnesses: Nicolas Caroll, Arthur Fleming, Bridget Caroll and Catherine Brophy.

- (2) Gale, Oct. 9, 1828, George Joseph, born Dec. 20, 1826, of James Gale and Mary Galway, married by a magistrate. Sponsors: Patrick Dugan and Mary Painter; the parents present.
- (3) Gale, same date, James, born August 30, 1828, of same parents. Sponsors: Patrick Dugan and Mary Painter.
- (4) Goret, Oct. 12, Adèle Magdalaine, born March 17, 1828, of the legitimate marriage of Pierre Goret and Sophie Adèle; baptized by Jean Alain Piquet and received the supplemental ceremonies from me, &c., &c. Sponsors: Jean Alain Piquet and Eulalie Piquet. The parents present.
- (5) Dolan, Oct. 12, Ann, born April 27, 1828, of the legitimate marriage of Francis Dolan and Mary Russell. Sponsors: John Hagan [or perhaps Higgins] and Catharine Hagan; the parents present.
- (6) Stibins, Oct. 12, Mary Ann, born April 16, 1828, of the legitimate marriage of Samuel Stibins and Helena McCabe. Sponsors: Denis Haggins and Elisabeth Trayner; the parents present.
- (7) Monung [*sic*], Oct. 13, Joseph, born Sept. —, 1828, of the legitimate marriage of Patrick Monung and Mary Sullivan. Sponsors: Thomas Fern and Helen Finelly; the parents present.
- (8) Bricclair, Oct. 19, Elisabeth, born Sept. 4, 1828, of Antoine Bricclair and Elisabeth Ringlish Power, married by a Protestant minister. Sponsors: Pierre Goret and Sophie Adèle Fourosis, his wife; the father present.
- (9) Galipi, Oct. 23, Charles, born Sept. 26, 1828, of the legitimate marriage of Joseph Galipi and Julie Menard; baptized by Denis Courtois; ceremonies supplied by me, &c., &c. Sponsors: Joseph Deschamps and Catharine Roch; the mother present.
- (10) St. Vrain, Oct. 26, Reine, born Jan. 4, 1828, of the legitimate marriage of Charles St. Vrain and Eulalie V. Bouis [*sic*, but probably *Bouisse*]. Sponsors:

André V. Bouisse and Marie Roduy; the mother present.

(1st) (Marriage) Ryan-Carell, October 28, 1828, Nicholas Ryrn [*sic*, maybe *Ryan*, maybe *Byrne*], son of Walter Ryrn and Bridget Melany, native of Castle Comar (the name of his diocese) in Ireland, living in this parish for two years, and Bridget Carell, native of the parish of Lisdowney, in Ireland, living in this parish for four months, eldest daughter of Lawrence Carell and Mary Fauguntine [Fogarty?]. Witnesses: James Dutten, James Ryrn and Catherine Byrn.

(2) (Marriage) Furlong-Caroll.—Oct. 29, 1828, John Furlong, son of William Tudy Furlong and of Miglass [*sic*], native of Ireland, resident of this parish a number of years, and Ann Caroll, minor daughter [not stated of whom; possibly the same as above], native of Ireland, resident of this parish four months. Witnesses: Philip Byrn, John Foley and Catharine Byrne.

1829.

Loyer, March 9, 1829, Julie, born same day and same year, of Jean Baptiste Loyer and Marguerite Menard, married by a magistrate. Sponsors: Guillaume St. Germain and Eleanore Galarno; the father present.

Menard, March 13, Maurice, born March 12, 1829, of Charles Menard and Françoise Hebert, lawfully married. Sponsors: François Deschamps and Adelaïde Gagner—the father present.

GALENA.

1829.

(1st) Dunn, June 21, John, born March 9, 1829, of Thomas Dunn and Margaret Murphy, married by a magistrate. Sponsors: Patrick Grey and Junnion [*sic*] Brown; the parents present.

- (2) Murphy, June 21, Matthew O'Connell, born May 19, 1829, of Daniel Murphy and Catharine Dillon, lawfully married. Sponsors: Walter Deler and Lucie Dealer; the parents present.
- (3) Piquet, June 28, Lucien Augustin, born Dec. 26, 1828, of the lawful marriage of Jean Allail [elsewhere *Alain*] Piquet and Marie Eulalie Rencontre. Sponsors: Lucien Fombell and Sophie Adèle Fournier; the mother present.
- (4) Philippe, June 28, Julie Helena, born Aug. 7, 1826, of Borrel Philip [*sic*] and Harriet Louise Brown, married by a judge. Sponsors: Thomas Drum and Margaret Murphy, his wife.
- (5) Bisson, June 30, François, born Jan. 26, 1829, of François Bisson and Emelie Lesage(?), married by a judge. Conditional baptism. Sponsors: Charles Bulto and Françoise Marié. The mother present.
- (6) Fuso, June 30, Marie Judith, born June 27, 1828, of Charles Fuso, *alias* Roch, and Eulalie Lesage, married before four witnesses; baptized conditionally. Sponsors: François Scipiootti and Emilie Lesage; the mother present.
- (7) Davis, July 5, Caratine, born March 7, 1829, of Thomas Davis and Julie Dauphin, married by a judge. Sponsors: Thomas Drum and Margaret Murphy, his wife; the mother present.
- (8) Harris, July 6, Ann, born Nov. 6, 1828, of Thomas Harris and Margaret Johnson, married by a Protestant minister. Sponsors: Denis Burne and Ann, wife of James Foley; the mother present.
- (1st) [Burial] A child of Laurent Provencale and Isabella Mori [Moore?], aged sixteen months, died July 1, 1829, and was buried the next day in the cemetery of this parish . . . in presence of Noël Proue and _____.
- (1st) [Marriage] Carroll-Finley.—July 13, 1829 . . . Nicholas Carroll, born in Ireland, diocese of Ossory, parish of Lisdowney, son of Laurent Caroll and

the late Mary Fogarty, and Helena Finley, also from Ireland, same diocese, parish of Mokelly, daughter of Michael Finaly and Margaret Tinon. The groom has resided in America eleven years, and the bride one year. Witnesses: Matthew Hogan, Thomas Dunn, Catharine Brophy, Helena Conoly, and several others.

- (2) [Marriage] Higgins-Trainor. July 23, 1829, . . . Denis Higgins, native of the parish of Ennismecent (?), diocese of Clouzlan, son of John Higgins and the late Ann Dillon, both of Ireland, resident of this parish three years, and Eliza Trainor, native of the New York diocese, daughter of Michael Trainor and Margaret Clement; witnesses: James Nagle, Michael Trainor, Lucy Dillon and Catharine Hagan.
- (9) Hagan, July 23, Ann, born April 27, 1829, of the lawful marriage of John Hagan and Catharine Ochene [O'Kane?]. Sponsors: Michael Trainor and Julie Ochene; the mother present.
- (3) (Marriage) Buinlaven-Makeley. — July 24, 1829, Mark Buinlaven [or perhaps Quinlaven], born in Ireland, and Margaret Makeley, also of Ireland. Witnesses: Patrick Dugan, Denis Haggin and his wife, and several others.
- (10) Finally, July 27, Richard Finally, born July 9th, 1829, of the lawful marriage of Michael Finally and Honora Fry. Sponsors: Thomas Carroll and Helena Finally, wife of Nicholas Carroll.
- (11) Siliven [Sullivan? He usually spells it Solivan], July 29, Helena, born Oct. 18, 1824, of Patrick Soliven and Julianne Caser, married by a magistrate. Sponsors: Peter Carnon and Helena Bernard; the mother present.
- (12) Siliven, July 29, Joseph, born Jan. 21, 1825, of same parents. Sponsors: John Codé and Rose Kearns (?).
- (13) Silivan, same date, John, born Jan. 31, 1829 [must be an error in date], of same parents. Sponsors: Frank Toulen and Mary Russell Doilan (?).

(14) Murphy, Aug. 2, James, born July 22, 1828, of the lawful marriage of Denis Murphy and Eliza Bretherton. Sponsors: James Murphy and Flora Scott; the parents present.

(15) Aug. 3, Michel Pierre, born in June, 1828, of Pierre and Emelie, negroes. Sponsors: Michael Morphy and Hélène Howlette.

(16) Bass, Aug. 9th, Maria Anna, born Feb. 22, 1823, of the lawful marriage of George Bass and Henriette Sauvagesse. Sponsors: John Grant and Marguerite Fiftean [or Fifteau]; the parents present.

(17) Basse [*sic*], same date, Sare, born Jan. 23, 1827, of same parents. Sponsors: same as above.

(18) Basse, same date, Henry, born Oct. 22, 1824, of same parents; same sponsors.

(19) Bass, same date, Louis, born Jan. 4, 1829, of same parents; same sponsors.

BURIALS.

[Locality not mentioned.] MS., p. 62.

1830.

1. Thibaud.—Basile Thibaud, died Jan. 16, 1830, aged between forty-eight and fifty years, and was interred in the cemetery of this parish on the 18th, in presence of François Dequindre, Michel Rivard, jr., and many others.
2. Jollet.—January 18, 1830, Luc Jollet, aged sixteen years, who died of a strange accident, that is to say, he was killed [*massacré*] by his horse; buried the 20th, in presence of the entire parish.
3. A child of [nothing further set down].
4. Trembley.—April 6, 1830, infant child of Louis Trembley and Eulalie [or perhaps Emilie] Petit, born, died, and buried the same day . . . in presence of Louis Petit and Julie Petit and all the children of the catechism class [Sunday-school?].

1832.

5. Fouillon.—Pierre Fouillon, of Burgundy, France, aged sixty-eight years, died April 26, 1832, and was buried the next day, in presence of François Joseph Dallouze, Gilbert Yax and Julien Bel.

6. Furton.—Marie Desange[s] Sené, wife of François Furton, aged thirty-two years, died on Easter Sunday, April 22, 1832, and was interred in the cemetery of M. Félix Peltier the following day in presence of Pierre Bernier, Ignace Sené and a great many others.

The next entry is not numbered, and is written by the Reverend "J. Lostrie."

Chapolon.—Angélique de la Foie, wife of Henri(?) Chapolon, aged sixty years, daughter of Simon la Foie and Marie Senikham(?), died Nov. 13, 1832.

J. Lostrie, priest, m(?).

1830.

[Marriages. Locality not mentioned.]

(1) (By Father Badin.)

February 10, 1830, after three publications of the banns of matrimony between Paul More, lawful son [of age—*majeur*] of the late Laurent More and the late Suzanne Laperte [Laporte?], native and resident of this parish, on the one part; and Félicité Rabitaille, daughter [*majeure*] of Joseph Rabitaille and Archange Dulie, both deceased, native and resident of this parish, on the other part, without learning of any impediment canonical or civil, have given the nuptial blessing, according to the rites and ceremonies of the Catholic, Apostolic and Roman Church in our church . . . [several words torn out] and have received their free and mutual consent to marry, in presence of . . . Simson More, Gabriel Renaud, . . . The said parties acknowledge as their legitimate child Carotine, born July 17, 1829.

(2) Feb. 9, 1830, having dispensed with the publication of the banns of matrimony because the parties had already been married some twenty-five or thirty years ago by a magistrate, we, the undersigned priest, gave the nuptial benediction to John Flinn, native of Ireland, aged seventy-four years, and Mary Baker, of Pinsilvany [Pennsylvania], likewise advanced in years, in presence of Michel Duchene, Jean Baptiste Petit, Cecile Cochois, and a great many others.

(3) February 8, 1830, all formalities, &c., &c., Pierre Lemene, *alias* Iven, son [who has attained his majority] of François Lemene, *alias* Iven, and [space left; no name given], native of the parish of St. Ann, Detroit, and a resident of that of St. François de Sales for the past seven years, to Phillis [*sic*] Gervais, daughter of the late Philippe Gervais and Cecile Desnoyers, a native and resident of this parish. Witnesses: Jean Baptiste Desnoyers, Jean Baptiste Michel Yax, Olivier Ricard and many others.

(4) February 11, 1830, . . . Pierre Blait, native of St. Ann's parish, Detroit, and residing in that of St. Félicité for several years past, son of the late François Blait and the late Magdalaine Macayr (?), to Isabella Saucier, daughter of the late Joseph Saucier and the late Josette Thibaud, native of St. Ann's parish, Detroit, and resident in that of St. Félicité for the past three years. Witnesses: Jean Baptiste Ladouceur, Jean Baptiste Thomas, Joseph Saucier, and several others.

(5) February 16, 1830, . . . Pierre Cire, son of Charles Cire and Amable Durocher, deceased, native of the parish of Lonceau, diocese of Quebec, living in this parish since his childhood, to Monique Godfroy [Godfroi?], *alias* Ballard, minor daughter of Etienne Godfroy (?), *alias* Ballard, and of Elisa[beth] Thomas, native and resident of the

parish of . . . [paper torn], in presence of Jean Baptiste Saucier, . . . Charles Beau . . . , . . . Cire, and many others.

[Not numbered.]

April 30, 1832, . . . Leon Delaunay, son of the late Jean Baptiste Delaunay and Seraphine Rivard, . . . to [the bride's name has been omitted] minor daughter of Julien Furton and Catharine Thibault. (Leon Delaunay [resident of this parish(?)] for thirteen years only.) In presence of Julien Furton, Louis Dequindre, and several others.

[The groom's signature is: "Leon Delonais."]

1832.

October 8, 1832, . . . Louis Chapoton and Sophie Rabaille, natives and residents of the parish of St. François de Sales. Witnesses: Antoine Vernier(?), Charles Rivard, Jean Baptiste Saucier, and many others.

[The next entry is badly torn.]

October 8, [or 18th] 1832, . . . Joseph Saucier, son [*ma-jeur*] of the late Joseph Saucier and the late Josette Thibault, born in St. Ann's parish, Detroit, living in that of St. Félicité for about four years . . . and Monique Rotelle, daughter [*ma-jeure*] of the late Jean Baptiste Rotelle and the late Marie ——, native of the parish of St. François de Sales, resident in that of St. Félicité for some fifteen years. . . . Witnesses: George Meldreu(?), William Tosler(?), Francis Rabaille, and several others.

[The following entries are made by Father J. Lostrie. They are difficult to decipher, and the paper is torn in places.—THE TRANSLATOR.]

January 24, 1833, . . . Joseph Rose, son of Joseph and Marguerite —— (?), native of St. Martin's parish,

diocese of Montreal, resident in this parish for three years past, and Florence . . . [Petit?], minor daughter of Antoine and Catharine Marolle [or Marotte], of the same parish and diocese, resident in this parish for three years . . . in presence of Lois [Louis?] Delack and Josette Rose.

January 30, 1833, . . . Edouard Leforge, son [of age] of Basile and Agathe Reaume, native and resident of the parish of St. François de Sales, and Elisabeth Laforge, daughter of Louis and Therese Tremble(?), native of the same parish. Witnesses: Louis Laforge, Nicola Boci(?) and Joseph Peltier.

February 9, 1833, . . . François Xavier de Sone, eldest son of Jean Baptiste and Seraphine Rivard, born and living in this parish, . . . and Ed... Peltier, daughter of Felix and Marie Pomerelle [or Pomevelle], of the same parish . . . in presence of Guillaume Meldrum and Joseph Pomeville.

February 6, 1833, . . . William Lucker [Tucker?], eldest son of Henry and Elizabeth Yedwaus [Yedmans, Gedmans?], born in and resident of this parish, . . . and Marie Jean, eldest daughter of Charles and Janette Peltier, residing in this parish. Witnesses: Toussaint Moer(?) and Louis Chappoton.

February 4, 1833, . . . Charles Ciers, . . . son of Charles Aimable de Vosse, born and living in this parish, . . . and Hester(?) Enick(?), minor daughter of Joseph and . . . J . . . , resident in the same [parish]. Witnesses: Etienne Godfroid and Ch . . . [paper torn].

[The next entry is written in Latin.]

May 28, 1833, Robert Mildrum . . . son of . . . Mildrum and Angela Chapoton, and Mary Ann Moras, daughter of Ignace Moras and Françoise . . . Witnesses: Louis Chapoton, Antoine . . . and Charles Torton.

WAS BISHOP HUGHES OFFERED A PEACE MISSION TO MEXICO BY PRESIDENT JAMES K. POLK?

In the *Diary of President James K. Polk*, under date of Tuesday, May 19, 1846, he recorded:

"Mr. Buchanan called whilst some of the members of the Cabinet were still in my office and introduced Bishop Hughes of the Catholic Church of New York. I requested Bishop Hughes to call with Mr. Buchanan at 7 P. M. Bishop Hughes had come to Washington upon an invitation given by Mr. Buchanan upon consultation with me some days ago. Our object was to procure his aid in disabusing the minds of the Catholic priests and people of Mexico in regard to what they most erroneously supposed to be the hostile designs of this Government and people of the United States upon the religion and church property of Mexico.

"Bishop Hughes called with Mr. Buchanan at 7 o'clock. Mr. B., having already conversed with him on the subject, retired, and I held conversation of an hour with him. I fully explained to him the objections which we would probably have to encounter from the prejudices of the Catholic priests of Mexico and the false impression they had of the hostile designs of this country on their religion; that the false idea had been industriously circulated by interested partisans in Mexico that our object was to overthrow their religion and rob their churches, and that if they believed this they would make a desperate resistance to our army in the present war. Bishop Hughes fully agreed with me in the opinion I had expressed that it was important to remove such impressions.

"I said to him that the great object of my desiring this

interview with him was to ask whether some of the priests of the United States who spoke the Spanish language could be induced to accompany our army as chaplains and offer to visit Mexico in advance of the army, for the purpose of giving assurance to the Catholic clergy in Mexico that under our Constitution their religion and church property would be secure, and that so far from being violated, both would be protected by our army, and in this way avoid their active hostility in the pending war.

"Bishop Hughes at once said he thought such a visit to Mexico and having a few Catholic priests in the army would have a good effect and expressed his entire willingness to coöperate with our Government in giving such aid as was in his power. He said he knew personally the Archbishop of Mexico and expressed his willingness to visit Mexico himself if the Government desired it. I found Bishop Hughes a highly intelligent and agreeable man, and my interview with him was of the most satisfactory character."¹

President Polk in the above does not say that he desired that Bishop Hughes should go to Mexico; neither does he say that he offered the Bishop any official position in connexion with a visit there; but that the Bishop himself offered to go to that country.

However, it has got into some of our Catholic American histories that the Government wished him to go, but not as an envoy bearing a commission; and that the Bishops who were assembled for the Second Plenary Council of Baltimore advised him not to go unless he was given the full rank and title of a diplomatic representative. But the Government could not give him such a commission, as Mexico had just rejected the United States Minister.

Mrs. Sarah Mytton Maury, an English Episcopalian who visited this country and in 1847 published in London *The Statesmen of America in 1846*, in an appreciative chapter

¹ Vol. I, pp. 408-10.

relating to Bishop Hughes of New York declared him to be "the historical man of his days". Relative to the suggested mission to Mexico she says: "The mission to Mexico was offered to his acceptance. It is said the wisdom and penetration of Buchanan suggested this statesman-like step; and that he deserved all the advantages that would accrue by appointing a Catholic prelate of such distinction and influence as Ambassador to Mexico. The Mexicans added to their other apprehensions of the consequence of a war with the Americans, that of a desecration of their temples for the purpose of carrying away the precious vessels and ornaments belonging to the altars. The presence of a high dignitary of their National Church would have allayed this dread, sufficient of itself to rouse the indignation of a Catholic people. There is no doubt had this mission been carried into effect, it would, under his auspices, have resulted in the pacific adjustment of all subjects of variation between the belligerent nations.

"The Bishop of New York is thus the first Catholic dignitary who has ever been called to the Councils of the United States. The bold and unusual step taken by Mr. Buchanan exhibits in the most honorable light his moral courage and his manly confidence. The mission would have been as successful as it was august.

"I saw the distinguished prelate the morning after his return from Washington; he was gratified by the confidence reposed in his talents and patriotism, and touched by the conduct of Buchanan, but no desire existed in his mind to go to Mexico; to have left his Diocese would have been painful and inconvenient, and he sought no personal consideration from the Mission. 'As a citizen I am bound to serve my country with all the energies I possess; and as a Christian Bishop I am bound to be the Messenger of Peace, but I have no favors to ask from any and I have important objects to fulfil at home.'¹

¹ Loc. cit., pp. 525-6.

In Hassard's *Life of Archbishop Hughes* (p. 286) it is stated that when the Bishop was invited to Washington, whilst attending the Council of the Church at Baltimore he "asked the advice of the Council as to accepting it. They recommended him to refuse it, unless the Government would give him the full rank and title of a diplomatic representative". After the death of the Archbishop, Mr. Hassard when compiling the *Life of Archbishop Hughes* was informed by ex-President Buchanan that President Polk believed Bishop Hughes "might render essential services in removing the violent prejudices of the Mexicans, and especially of their influential clergy, which then prevailed against the United States, and thus prepare the way for peace between the two republics. In this I heartily concurred. Independently of his exalted character as a dignitary of the Church, I believed him to be one of the ablest and most accomplished and energetic men I had ever known and that he possessed all the prudence and firmness to render such a mission successful. The President, much as he desired to avail himself of the Bishop's services, could not at that time offer him anything more acceptable. He could not appoint a new envoy to the Mexican Government so soon after they had refused in an insulting manner to receive a former Minister."¹

Although Bishop Hughes did not go to Mexico, the Rev. Anthony Rey and Rev. John McElroy, Jesuits, were given army appointments which enabled them to act as chaplains. It is worthy of note that by a curious provision of the Army regulations, at that time chaplains could be appointed in the Navy but not in the Army. Thus, although acting as chaplains, these priests were simply employed under a general law allowing the engagement of laborers, &c., to assist the Army. Father Rey was killed in action during the war.

¹ P. 287.

American Catholic Historical Society of Philadelphia

"The object of the Society shall be the preservation and publication of Catholic American historical books and documents, the investigation of Catholic American History, the development of interest in Catholic historical research, and the collection and preservation of a library in connection therewith."—CONSTITUTION, Article II.

"The Society shall consist of active and honorary members."—By-LAWS, Sec. 1.

"The annual dues of active members shall be five dollars (\$5.00), payable in advance.

"Any active member who pays the sum of fifty dollars (\$50.00) into the treasury at one time for the purpose of becoming a life member shall be enrolled as such."—By-LAWS, Sec. 6.

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THOMAS DONGAN, CATHOLIC COLONIAL GOVERNOR OF NEW YORK.

BY REV. THOMAS P. PHELAN, A.M.

"The liberal and just governor."—*Lossing*.

"An honest gentleman, and an active and prudent governor."—*Cadwallader Colden*.

"Dongan was an Irish Roman Catholic, and a man of warm heart and large powers."—*Charles McL. Andrews*.

"A man of integrity, moderation and gentle manners, and though a professed papist may be classed among the best of our governors."—*William Smith*.

"Though a Roman Catholic and an Irishman, and a soldier, he proved himself an excellent and prudent magistrate."—*Justin Winsor*.

"Dongan was the ablest of all the colonial governors of New York, and more than any other he helpfully influenced its fortunes."—*Mrs. Schuyler Van Rensselaer*.

"He was a Roman Catholic, and was to prove himself a man of prudence, of loyalty to the colony, and for that period a statesman of foresight as well as of ability."—*Ellis H. Roberts*.

"He was of the Roman Catholic faith, a fact which first rendered him obnoxious to many, but his firm and judicious policy, his steadfast integrity and his pleasing and courteous address won the affections of the people and made him one of the most popular of the royal governors."—*Booth*.

"With all his faults and in spite of his moroseness, this Stuart prince—James II—had many excellent men attached to him; and the new governor for New York was one of the best of them, Colonel Thomas Dongan, an Irishman of broad statesmanlike mind and all the personal magnetism that the Blarney Stone is said to impart."—*John Fiske*.

In August, 1664, four English frigates, mounting one hundred and twenty guns, and carrying a little army of five hundred soldiers, appeared before New Amsterdam and demanded its surrender. The brave but irascible Stuyvesant

prepared to resist the invaders and called on the citizens for aid. The weakness of the defences, the feebleness of the garrison, the lack of powder and the scarcity of food, precluded all hope of a successful resistance. Moreover, the inhabitants, dissatisfied with Dutch rule, gave willing ear to the promises of English liberty. The remonstrances of the chief citizens, headed by Dominie Megapolensis, finally prevailed over the headstrong valor of the gallant warrior. The white flag of surrender floated from the ramparts of the fort; the invading army, reinforced by several hundred volunteers from New England, took possession of the City, and the rule of the Dutch republic was at an end. The fort and city were named Fort James and New York in honor of the Duke of York, brother of Charles II, on whom the province had been bestowed. Nine years later, during the war between England and Holland, a Dutch fleet recaptured the City, but the treaty of Westminster, signed the following year, again restored it to the royal proprietor.

The change of government was welcomed by a majority of the citizens, emigrants from England and Holland, the two European countries most strongly impregnated with democratic principles, derived from the two famous documents of Catholic origin, "The Great Privilege" and "The Magna Charta." Under Dutch rule, New Amsterdam was only a trading post, and the outlying settlements depots for collecting beaver skins, the staple wealth of the colony. The governor, a salaried official of the West India Company, was anxious to increase the revenues, thus insuring his continuance in office. The people demanded a share in the government of the colony, but their petitions were unheeded. The cupidity of the Company's agents, and their selfish and unjust policy toward the Indians, brought bloody reprisals, and on several occasions the colony was on the verge of ruin. The liberal reforms promised by the

English invaders filled the inhabitants with joy and hastened the ruin of the Dutch government. Nicholls and his successors, Lovelace and Andros, though more diplomatic and polite than Kieft and Stuyvesant, were equally autocratic in their conduct. Popular government was again demanded and refused; taxes were excessive and restrictions were placed on trade. Connecticut claimed a portion of the Hudson valley, New Jersey was encroaching on the Duke's dominions and trade, William Penn cast longing eyes on the Valley of the Susquehanna. The Indians were restive and planning war. The French were threatening the frontier towns. Charges of favoritism and peculation were made against Andros, who was summoned to London to explain his conduct. After his departure, the merchants refused to pay the custom duties, claiming that the three years' agreement with the Duke had expired, and in the absence of the governor it could not be renewed. Captain Anthony Brockholls, the deputy governor, endeavored to enforce their payment, but was unsuccessful. The whole province was seething with rebellion, when in 1682 news arrived that Andros had been exonerated from all blame, made a gentleman of the King's Privy Chamber and relieved from office, and that Colonel Thomas Dongan, an Irishman and a Catholic, had been appointed Governor of New York.

Thomas Dongan was born in 1634 at Kildrought, County Kildare. His father was Sir John Dongan, a member of the Irish parliament and a gallant soldier. His brother, William, had been created Baron Dongan and Viscount Claine in the Irish peerage and in 1685 became Earl of Limerick. The family had been prominent in Irish and Catholic affairs since the fourteenth century, opposing the schemes of Henry, Elizabeth and Cromwell to destroy the Irish nationality and faith. They were loyal to the cause of the Stuarts and fled to France after the execution of

Charles I and the triumph of the parliamentary party. With them went Thomas, a lad of fifteen, who received a commission in the French army and for nearly thirty years fought bravely for his adopted country, participating in all the famous campaigns of Marshall Turenne, until his untimely death. In 1678, Charles II ordered all English officers to leave the French service and return to their own country. Though Dongan was Colonel of a regiment with a salary of five thousand pounds a year, he obeyed the royal command, resigned his commission and returned to England, leaving behind him arrears of pay amounting to twenty-five thousand livres. Writing to M. De Denonville, governor of Canada, July 27, 1686, Dongan says: "When my prince called me out of the French service, twenty-five thousand livres were due to me as was stated and certified to Mons. De Lenoy by the Intendant of Nancy. My stay was so short that I had no time to kiss the King's hands and petition for it. I request you to espouse for me that so by your means I may obtain either all or at least some part of that which is due me." The King in a letter to De Denonville and Champigny denied all obligations. "His majesty has no knowledge of the claim of Colonel D'Ungent for twenty-five thousand pounds which he pretends to be due him in France; Therefore he has nothing to say about it."¹ On his return to England Charles made him a general officer in the army about to invade Flanders, and settled on him a life pension of five hundred pounds a year. He did not join the army but was named Lieutenant-Governor of Tangiers, then considered a most important port. It was not a lucrative position, for he says: "My going to Tangiers did not enrich my condition. Expenses did more than balance my profit." In a short time he resigned the office and returned to London,

¹ Doc. Hist. of N. Y., Vol. I.

where he mingled in the gay society of the Court. Here he met the Duke of York with whom he had served for some years on the continent, now harassed by the gloomy reports from his American Colony. Dongan's long service in the French army had made him conversant with French character and diplomacy and his campaigns in the Low Countries had given him a knowledge of the Dutch language. These together with his affability and tact were ideal qualifications for an official in a colony where English, French and Dutch settlers predominated, and made him a worthy adversary for the Canadian governor who was casting longing glances on central New York and planning the subjugation of the Five Nations. On September thirtieth, 1682, James named him Vice-admiral in the Navy and governor of the colony of New York.

Dongan landed at Boston August tenth, 1683, and was received with all due honors by the Governor of Massachusetts. He crossed Long Island Sound passing through the little settlements on the eastern end of the Island and meeting delegations from the Indian tribes. On Saturday August twenty-fifth, he arrived at the capital of his new colony. New York was then a city of four thousand inhabitants, as cosmopolitan as in the days of Father Jogues when eighteen different languages were spoken. Its northern boundary was the present Wall street. Beyond the wooden stockade which gave that street its name, were woods where wild animals roamed and treacherous Indians lurked. Shortly after his arrival, a bear hunt took place in an orchard situated between the present Maiden Lane and Cedar street. His colony included the present state of New York—although its boundaries were not accurately determined—Martha's Vineyard, Nantucket and Elizabeth Island—now part of Massachusetts—and the territory of Pemaquid in Maine. The new Governor was well received by the citizens, his stalwart, soldierly figure arous-

ing their admiration, his affability and tact captivating their hearts. "Mr. Dunghan," says the Rev. Henry Selyns in his report to the Classis of Amsterdam, October twenty first 1683, "our new governor has at last arrived. His excellency is a person of knowledge, refinement and modesty. I have had the pleasure of receiving a call from him and I have the privilege of calling on him whenever I desire."¹ The Sheriffs of the province in an address to the Duke of York wrote: "We do therefore beseech your royal highness to accept our most humble and most hearty thanks for sending us over the honourable Colonel Thomas Dongan, to be lieutenant and governor of this province of whose integrity, justice, equity and prudence we have already had a very sufficient experience at our last general Court of Assizes."² The Dutch Reformed congregation on its day of thanksgiving offered up prayers for his health and success.³ The corporation entertained him at a banquet, presided over by Mayor William Beckman, at which all the leading citizens were present and a round of receptions and hospitalities followed.

The instructions of the Duke to the new governor were most explicit: "You are also with the advice of my Council with all convenient speed after your arrivall there, in my name to issue Writts or Warrants of Summons to ye severall sheriffes or other proper officers in every part of your said government wherein you shall express that I have thought fitt that there shall be a Generall Assembly of all the Freeholders by the persons who they shall choose to represent them in order to consulting with your selve and the said Council what laws are fitt and necessary to be made and established for the good weale and government

¹ Ec. Rec. St. of N. Y., Vol. II.

² Doc. Hist. of N. Y., Vol. I.

³ Ec. Rec. of N. Y., Vol. II.

of the said Colony and its Dependencyes." ¹ Writs were accordingly issued for the election of representatives to a general assembly. On October seventeenth 1683, a memorable date in the history of the colony, seventeen delegates from New York, Long Island, Esopus, Schenectady, Albany, Rensselaerwyck, Harlem, Staten Island, Martha's Vineyard, Nantucket and Pemaquid met at Fort James. Matthias Nicholls was chosen Speaker and John Spragge Clerk. Unfortunately the journal of the Assembly is lost, but we know it remained in session three weeks and passed fourteen acts, the most important of which was,—"The Charter of Liberties and Priveleges granted by His Royal Highness to the inhabitants of New York and its dependencies." In the preamble to this celebrated document it is stated: "For the better establishing the government of this province of New York and that Justice and Right may bee equally done to all persons within the same; Bee it enacted by the Governor, Council and representatives now in General Assembly mett and assembled and by the authority of the same. That the supreme legislative authority under His Majesty and Royal Highness James Duke of York, Albany, etc. Lord Proprietor of said Province shall forever be and reside in a Governor Councill and the people met in general assembly". "The people" are mentioned for the first time in American history, premonitory of the democratic spirit which a century later was to permeate the Constitution of the new Republic. It was an innovation distasteful to royal ears as appears from the minutes of the Board of Trade and Plantations March third 1685; "The words, 'The People met in a General Assembly', are not used in any other constitution in America; But only the words, General Assembly." ² Fol-

¹ Ec. Rec. of N. Y., Vol. II.

² Ec. Rec. of N. Y., Vol. II.

lowing out the principles of the English constitution that the King had the right to legislate in conjunction with the two houses of parliament, the colony was to have two legislative bodies, the Council and the Assembly, the governor having the right to veto. It was a principle of liberty for which Englishmen had fought and now enjoyed and the liberal-minded governor wished to confer it on all his subjects. The other clauses were equally important: A session of the Assembly shall be held every three years; Every freeholder and freeman shall have his free voice and vote in the election of representatives without any manner of constraint or imposition and a majority of votes shall decide their election; The assembly shall be the sole judge of the qualification of its members; representatives shall be paid sixteen shillings a day for each day of actual service; and for sixteen days of travel; No representative during the session, or while going or returning shall be arrested unless in case of high treason or felony; No one shall be punished unless found guilty after due process of the law and by a jury of his peers; No taxes shall be levied without the consent of the assembly; No soldiers or sailors shall be quartered on the inhabitants except during actual warfare; Martial law shall not be proclaimed; No Court shall sell a man's property without his consent unless in satisfaction of a just debt; a widow after her husband's death shall have as her dower, the third part of all the lands of her husband; Finally, "That no person or persons which profess faith in 'God by Jesus Christ shall at any time be any ways molested, punished, disquieted or called in question for any difference in opinion or matter of religious concernment who do not actually disturb the civill peace of the Province butt thatt all and every such person or persons may from time and at all times freely have and fully enjoy his or their judgements or consciences in matters of religion throughout all the province, they behaving them-

selves peaceably and quietly and nott using this liberty to licentiousness nor to the civil injury or outward disturbance of others." All churches in the province were to be privileged churches, and each town by a two-thirds vote might establish any religious community, but all the inhabitants were bound to contribute to its support though members of a different sect. By this remarkable document, Dongan showed himself a ruler of broad mind and rare executive abilities far superior to the other colonial governors. He built his laws on the broad foundation of Magna Charta, thus making the inhabitants loyal citizens of England and elevating the colony from a dependency to an integral part of the mother country. The principle of "No taxation without representation", the slogan which rallied the colonists to the cause of Independence was first enunciated in his wonderful charter. "So New York, by its self enacted 'Charter of franchises and privileges' took its place by the side of Virginia and Massachusetts surpassing them both in religious toleration."¹

In addition to the charter, the Assembly passed an Act for the naturalization of foreigners so that all Christians might receive the privileges of citizenship by taking the oath of allegiance, a provision adopted by the fathers of the Republic, which has made our country the home of the oppressed of every nation, and cemented them into the homogeneous mass of the American people. In obedience to the charter, twelve counties were organized; New York, Westchester, Ulster, Albany, Dutchess, Orange, Richmond, Kings, Queens, and Suffolk within the present limits of the State, Dukes, comprising Nantucket, Martha's Vineyard, Elizabeth Island and No-mans Land, and Cornwall, including Pemaquid and the adjacent islands. A complete system of courts was also provided; Town Courts,

¹ Bancroft, Vol. I.

held every month by Commissioners of the peace; County Courts meeting annually or semi-annually as required; Courts of oyer and terminer in civil and criminal cases; a court of Chancery, the Supreme Court, consisting of the Governor as Chancellor and his council. Two years later, a Court of Exchequer to settle disputes concerning lands and revenues was established. The Assembly also passed a general revenue Act appointing for each county a board of commissioners to collect a tax of one penny in the pound on all estates real and personal as a free and voluntary present to the governor for one year, and the custom and excise duties were voted to the Duke. On October twenty-sixth, 1683, the assembly sent the charter and other enactments to the governor and council.

“After three times reading it is assented
to by the governor and council, this
thirtieth day of October 1683.”

“John Spragge, clerk of the Assembly. Tho. Dongan.”

On the following day it was solemnly proclaimed at the city hall in the presence of his honor the Governor, the Council and representative, the Deputy Mayor and aldermen and the assembled citizens. It was then sent to England to be inspected by the Duke. “His Royal Highness signed and sealed the charter of Franchises to New York in America; which was countersigned by Sir John Werden in the usual form and sent the same evening to the auditor to be registered by him and then to be delivered to Captain Talbott to carry to New York.”¹ Owing to some error, the charter was never returned. A second session of the assembly was held October 1685, at which various acts concerning the Courts, military organizations and town officials were passed and approved by the Governor and council.

¹ Mem. Public Record Office.

The English colonies to the South and East claimed certain portions of the Duke's province and Dongan was obliged to use strenuous measures to prevent encroachment on his territory. A few weeks after his arrival he was informed that Williams Penn was negotiating for the purchase of the upper Susquehanna Valley from the Iroquois who claimed ownership by right of conquest from the Andastes. Dongan hastened to Albany where the astute Quaker and his agents were treating with the savages and declared that the sale of these lands would be "predjudicial to His Royal Highness' interests." The Cayuyas conveyed the entire property to the New York government with the approval and consent of the Mohawks. A year later, Penn endeavored to reopen the controversy but Dongan retorted, "Mr. Penn hath land already more than he can people these many years." This defeat made Penn unfriendly to Dongan and in after years when a favorite at the Court of James, showed his ill feeling by prejudicing the King against him. Connecticut also claimed part of the province. It was an ancient dispute dating from the first Dutch settlement. Stuyvesant claimed the Connecticut valley for his employers, but was outwitted by the New Englanders. During the administration of Nicholls it was agreed that a line twenty miles east of the Hudson would be the boundary between the rival colonies. Dongan found this pact had been violated and complained: "Connecticut was always grasping, tenacious and prosperous at her neighbor's expense, of evil influences over the New York towns of Long Island whose refractory people would carry their oil to Boston and their whalebone to Perth, rather than to their own capital."¹ He accused the Connecticut authorities of deceiving Nicholls by making the Mamaroneck River, only ten miles distant from the Hudson,

¹ Letter to the Duke of York.

the boundary, instead of the Byram River, and threatened to seize the whole territory west of the Connecticut River unless the Duke's rights were respected. Commissioners were appointed, and in 1685, the boundary line was placed twenty miles east of the Hudson. This agreement was ratified in England in 1731, but the dispute was not finally settled until 1880. New Jersey asserted an old claim to Staten Island, and Massachusetts had seized on lands in the vicinity of Albany, but Dongan refused to surrender his master's claims and brought both disputes to an end with credit to himself and advantage to his patron.

The master stroke of his administration was his alliance with the Iroquois by which the whole of the present New York south of Lake Ontario became an integral part of the province. These powerful Indian tribes, the most warlike in North America, had been steadfast allies of the Dutch, and implacable foes of the French, who had made friends with their bitterest enemies, the Algonquins and Hurons. At first the French and their savage auxiliaries, armed in European fashion, had beaten the warriors of the Five Nations with their primitive weapons. The Dutch traders supplied them with arms and ammunition, in exchange for furs and peltries, and thus equipped, they almost exterminated the Algonquins and Hurons and carried terror to the gates of Quebec. The English, although on peace terms with them, had not gained their entire good-will, but Dongan realizing that an alliance with them would insure the safety of his province and New England, and divert the fur trade from Montreal to Albany, made every effort to conciliate them. "The Five Nations are the most warlike people in America and are a bulwark between us and the French, and all other Indians; they goe as far as the South Sea, the Northwest Passage and Florida to wars. New England in their last war with the Indians had been ruined, had not Sr. Edmund Andros sent some of these

nations to their assistance and indeed they are so considerable that all the Indians in these parts of America are tributary to them.”¹ On October fourth and fifth, a few weeks after his arrival, he met three great sachems of the Mohawks at Fort James and entered into friendly relations with them. He claimed all the territory south and southwest of Lake Ontario, obtaining from the Indians their submission to the King, written on two white dressed deer skins. The sachems agreed to nail the arms of the Duke of York over their castles as a protection against the French and an acknowledgment of English sovereignty. As the two countries were at peace, Dongan was instructed to maintain friendly relations with the Canadians, but he refused to desert his new allies. M. de La Barre, the governor of Canada, complained to Louis XIV that the Cayugas and Senecas had attacked his military posts, and that Dongan protected them. The French ministers of State writing to M. Basillon, the Ambassador at London, reports these outrages and claims; “These Indians have always been subject to France since this country was discovered by the French without the English objecting thereto. His Majesty desires you to present his complaints to the King of England and to demand of him precise orders to oblige this governor to confine himself within the limits of his government and to observe different conduct towards Sieur De Denonville who is selected by his Majesty to succeed the said Sieur de La Barre.” In 1685 De La Barre planned to exterminate the Iroquois but Dongan sent them arms and ammunition, although forbidden by his instruction to interfere. The next year De Denonville began another campaign, but Dongan warned him that as the Indians were subjects of England, an attack on them would be a de-

¹ Report to the Com. of Trade, Feb. 22, 1687, Doc. Hist. of N. Y., Vol. I.

claration of war. The weak and vacillating conduct of the English government thwarted the plans of the governor and for a time exposed his allies to war, but the policy he inaugurated was so well imitated by his successors in office that New York was spared the horrors of invasion and when a century later the titanic struggle for the possession of North America began, the friendship and assistance of the Iroquois brought victory to the English standard. "By his masterly policy, Dongan controlled the five nations, broke up the French influence, and used the confederacy as the great bulwark of New York, making it with English support a terror to Canada and the Western tribes."¹

The French claimed sovereignty over the Iroquois and their country not only by right of discovery, but also because their missionaries,—men of heroic self-sacrifice and profound piety—had visited them, established missions and made many converts. Dongan, however, would not admit these claims: "The pretense you make to that country by your twenty five years possession and sending Jesuits among them are very slender, and it may bee, you may have the same to other countries; as for Jesuits living among them, how charitable soever it may be, it gives no right or title."² As a sincere Catholic Dongan admired the zeal of the fathers, but as an English official it was his duty to minimize French influence, and he realized that the missionaries were powerful instruments for advancing French interests among the savages. The piety of their lives and the beauty of the doctrines and ceremonies appealed to the children of the forest and many embraced the faith taught by the "Black Gowns". Some removed to the Catholic Indian villages on the St. Lawrence and became allies of the French. To win back these exiles and christianize their

¹ Mag. of Am. Hist., Feb., 1882, Rev. P. F. Dealy, S.J.

² To De La Barre, Doc. Hist. of N. Y., Vol. II.

pagan brethren, Dongan bent all his ingenuity and talents. Writing to the Committee on Trade he unfolds his plans; "I have gone so far with it that I have prevailed with the Indians to come back from Canada on condition that I procure for them a piece of land called Serachtogue (Saratoga) lying upon Hudson's river about forty miles above Albany and there furnish them with priests. . . . and have promised the Indians that they shall have priests and that I will build them a church and have assured the people of Albany that I would address to His Majesty as to your Lordships that care may be taken to send over by the first five or six it being a matter of great consequences. These Indians have about ten or twelve castles (as they call them) and these at a great distance one from another soe that there is an absolute necessity of having soe many priests that there be three always travelling from castle to castle and the rest to live with those that are Christians."¹ That this proposal was made in good faith is certain. Father Thomas Harvey, S.J. had accompanied Dongan to New York, acting as his chaplain and saying Mass for the few Catholic residents of the City. In 1685 Father Henry Harrison, S.J. arrived and in 1686 Father Charles Gage, S.J. "These (letters of Dongan) would show that the offers of Dongan to the Caughnawagas were sincere and that he really designed to give them English Jesuits as their missionaries if they would remove into English territory near Saratoga. But a still stronger proof is to be found in the Roman Catalogue of the Society of Jesus by which it appears that Father Thomas Harvey, S.J. a native of London was in New York from 1683 to 1690 and subsequently in 1696 Father Henry Harrison, S.J. was in New York in 1685 Father Charles Gage was also em-

¹ Doc. Hist. of N. Y., Vol. I.

ployed there in 1686 and 7.”¹ Father Harrison accompanied Dongan to Albany in 1687 and spent the winter there, no doubt planning the establishment of the Indian missions. As the new missionaries were unacquainted with the native languages they were obliged to lose much valuable time in studying them. Meanwhile Dongan was superseded, war broke out and the missions disastrously ended. “By that time (1691) the quarrels and ambitions of de Denonville and de La Barre on one hand and Dongan on the other, all of them Catholics, had made it impossible to go on with the missions.”² That Dongan appreciated the labors of the French Jesuits and protected them from the insults and cruelties of the savages is evident from the letters of the Fathers to him: “Since peace through your care will apparently last, we shall continue to carry the Christian faith through this country and to solicit the Indians whom you honor with your friendship, to embrace it, as you yourself embrace it.”³ “I have learned by the letters to the two Fathers de Lamberville . . . the kindness you have for them and the protection you afford them. . . . In a word they have informed me that you spare no pains to procure for them the repose necessary for the exercise of their functions . . . I have the honor to write you how sensible I am of so many kindnesses the continuance of which I make bold to ask of you through the adorable blood of Jesus Christ . . . I shall often pray Him to be your rich reward and to heap His holy blessings on you in time and eternity.”⁴ Writing to De Denonville, July 27, 1686, Dongan reiterates his desire to protect

¹ Rev. John M. Shea, S.J. Doc. Hist. of N. Y., Vol. III.

² Rev. T. J. Campbell, S.J., Pioneer Priests of North America.

³ Rev. Jean de Lamberville, S.J.

⁴ Rev. Claude Dablon, S.J. Doc. Hist. of N. Y., Vol. I.

the priests: "For my part I shall take all imaginable care that the Fathers who teach the Holy Gospels to those Indians over whom I have power, bee not in the least ill treated, and upon that very account have sent for one of each nation to come to me, and then these beastly crimes you reprove shall be checked severely, . . . and whatever doth obstruct the growth and enlargement of the Christian faith amongst these people."¹ As a devoted Catholic, Dongan wished to convert the Indians to the faith for which he and his family had suffered so much. From motives of morality he realized that Christian Indians could be made better members of society than their pagan relatives. For political reasons he wished to make them citizens of the colony owing fealty to its government and enjoying its rights and privileges. Compared with the inhuman treatment of the aborigines by the settlers of New England, his conduct stands forth in bold relief. That he failed through unpropitious circumstances, should not detract from the praise which is due him for his kindness and charity towards the Indians of New York.

On his arrival, the Governor was petitioned to renew the ancient privileges the citizens had enjoyed under previous Dutch and English rulers. He approved the petition, confirmed all previous grants, and on a second application granted other and greater favors. Ordinances were adopted for the preservation of the ancient records, obliging public-houses to have licenses and to give no entertainment on Sundays, except to travelers. He also confirmed the former grant restricting the bolting of flour to the City. This was the basis of the commercial supremacy of New York, so a flour barrel and windmill were placed on the arms of the City together with a beaver to denote the sources of its wealth. On April 27, 1686 he granted

¹ Doc. Hist. of N. Y., Vol. I.

New York its first City charter, known in history as the Dongan Charter. The City was divided into six wards, South, Dock, East, North, West and Out. A Mayor, Recorder, Town Clerk, Chamberlain, Sheriff, six aldermen, six assistant aldermen and some minor officials constituted the City officers. The Mayor, Sheriff and Town Clerk were appointed by the governor, the aldermen and assistants were chosen by the people, one from each ward. Under the provisions of the New Charter the City was made a body corporate "to get, receive and hold lands, rents, liberties, franchises and chattels and transfer the same." It retained as its own property the two market-places, the bridge into the dock, the wharves or dock, the burial-place without the City walls and the ferry to Long Island. "All waste, vacant and unappropriated lands on Manhattan Island extending to low water mark on all waters, creeks, etc., not heretofore granted" were the property of the City, as well as all mining and hunting privileges. Licensed cartmen, who were to clean the streets, chimney sweeps and an inviter to funerals were also provided. Under the liberal provisions of the charter and the paternal solicitude of Dongan, the City expanded Northward, new houses were erected and the population increased from four to nearly twenty thousand souls. "When we consider the time when, and the power from whom, this charter emanated; we cannot but admire the enlightened sense which it displays of the sanctity of corporate and private rights, the cautious manner with which they are treated, and the provident guards enacted for their security."¹ In July of the same year he granted a charter to Albany, confirming its ancient rights and granting the same liberal privileges. This charter remained in force until 1870 and all its salient points are incorporated in the new document. Both were

¹ Chancellor Kent.

carefully drawn and conferred on the people liberties unknown in that age of kingly rights and prerogatives.

On his arrival, Dongan found the military defences in a deplorable condition, the soldiers unpaid and poorly armed. At a time when war clouds were continually threatening, well equipped garrisons were necessary to insure the safety of the colony. Under his vigilant care the troops were reorganized and supplied with proper arms and ammunition. Fort James was repaired, new fortifications erected on the outskirts of the City, Albany and Schenectady strengthened against French and Indian attacks, and the whole province put in an adequate state of defence. The revenues were insufficient to provide for those extraordinary outlays, so Dongan spent his private fortune to obtain the necessary funds. "He had pledged his personal credit and even mortgaged his farm on Staten Island to secure two thousand pounds which he had borrowed from Robert Livingstone to meet the expenses of the Albany expedition."¹ Writing to the Board of Trade and Transportation he speaks of the loss of the colonial revenues, his great expenditures in paying soldiers and repairing fortifications and complained that the King owed him much money. That James failed to reimburse him is evident from the many appeals he made to William III. and Ann asking not only for arrears of pension, but also for moneys advanced to the government of New York. Among the other measures which he proposed for the betterment of the colony was the establishment of a mint and post houses along the Atlantic coast to bring the colonists into closer social relations, and a union of all the colonies as a protection against the French and for their own commercial advancement. The naturalization laws had given an impetus to immigration, so he proposed to bring to New York some Irish families under the

¹ J. G. Wilson, Mem. Hist. of N. Y.

supervision of his nephew, Captain Talbott. All these proposals were graciously received by the royal proprietor and the Board of Trade and Transportation, but the advent of Andros and the union of New York with New England frustrated these designs of the Irish Statesman.

During his administration, the people of New York were as cosmopolitan in religion as in nationality. "Here bee not many of the Church of England; few Roman Catholicks; abundance of Quakers, preachers men and women especially; singing Quakers; Ranting Quakers; Sabbatarians; Antisabbatarians; some anabaptists; some independants; some Jews; in short, of all sorts of opinions there are some and of the most part of none at all."¹ The charter of Liberty and Privileges granted religious freedom to all who believed in God through Jesus Christ. This did not debar the Jews from public worship. A petition asking for this privilege was sent to the Governor by the Jewish residents and was referred to the Council. That a favorable answer was received is evident, as a synagogue was in existence during his tenure of office. All creeds joined in praising the tolerant spirit of the Governor. The Huguenots expressed their gratitude to the King for his goodness toward them. Dominic Selyns, the Dutch minister, praises him as "a gentleman of knowledge, politeness and friendship," Governor Hinckley of Plymouth, a grim Puritan, says of him: "He was of a noble, praiseworthy mind and spirit, taking care that all the people in each town do their duty in maintaining the minister of the place, though himself of a different opinion from their way." These concessions were most agreeable to the colonists, coming as they did from a proprietor and Governor of the Roman Catholic persuasion. Catholics however were few in the province. Anthony Brockholls, deputy governor under Andros, Mat-

¹ Dongan's rep. on the Province, Ec. Rec. of N. Y., Vol. II.

thew Plowman, collector and receiver of customs, Jervis Baxter, a Provincial Councilor, and Captain Talbott, nephew of the Governor, are the most frequently mentioned in the history of the period. Dongan had brought with him as chaplain Father Thomas Harvey, S.J., who said Mass in the fort for the feeble Catholic congregation. Father Henry Harrison and Charles Gage, also Jesuits, came to the province probably to take up missionary work among the Indians. Under their auspices a Latin school was begun. "I have formerly urged," says Jacob Leisler in a letter to Andros, "to inform you that Coll. Dongan in his time did erect a Jesuite college to which Judge West, Mr. Graham, Judge Palmer, and John Tudor did contribute their sons for some time, but no boddy imitating them, the collidge vanished." Father Harvey was probably in charge of the school. How long it continued or what it accomplished is not known. Dongan petitioned for a grant of the Duke's, later the King's farm, for its maintenance, but James refused. "In Colonel Dongan's time, he to make his Court to King James desired this farm might be appropriated to the maintenance of a Jesuit school, but James (bigot though he was) refused, saying he would not have his governors deprived of their conveniences."¹ This tract of land was given by Queen Ann to Trinity Church in 1705. Dongan was most solicitous for the welfare of Christian slaves captured in the Spanish possessions and sold into servitude in New York. By his decree; "It was forbidden to a Christian to keep a slave, except persons adjudged thereto by authority, or such as have willingly sold or shall sell themselves." In New England, Indians were treacherously seized and sold and in New York Christians kidnapped in the West Indies or South America were held in abject servitude. This inhuman treatment was re-

¹ Gov. Bellamont.

pugnant to the religion of Dongan who ordered that all Indian slaves, subjects of the King of Spain who could give an account of their Christian faith and say the Lord's Prayer, should be set free and sent to their homes.

Some writers have criticized Dongan for accepting fees from New York and Albany in return for their charters and have accused him of bribery, extortion and blackmail. These charges are based partly on ignorance of the customs of the period, partly on the testimony of Lucas Santen, the dishonest and discredited collector. Many officials in England and the colonies were paid in fees and the system was acknowledged as fair and legitimate. Dongan made no secret of these transactions, but frankly admitted them. Santen accused him of engaging in the commercial ventures of certain merchants. Many reputable citizens testified in his behalf, suits for slander were begun by the accused merchants, and a committee exonerated the Governor from all blame. In reply to these charges Dongan wrote: "I have been so put to it, to make things doe, that what small perquisites I have got, I have disbursed; and I have pledged my credit and pawned my plate for money to carry on the King's affairs. Concerning my covetousness, as he is pleased to term it (if Mr. Santen spoke true in saying I have been covetous) it was in the management of the small revenue to the best advantage, and had Mr. Santen been as just as I have been careful the King had not been in debt and I had more in my pocket than I now have." A committee of citizens examined the books of the collector and reported that he owed the King three thousand pounds. He was sent to England, placed on trial, found guilty of peculation and his commission revoked. To prevent frauds, Dongan petitioned that he be allowed to name the new collector since "those who come out of England, expecting to run suddenly into a great estate which this small place cannot afford them." The King however, refused to fol-

low his advice. The Town of Hempstead had presented him with four hundred acres of land, and in 1687 he acquired a large estate on Staten Island, which he called "The Lordship and Manor of Casseltown" in memory of his ancestral estates in Ireland. These transactions have never been clearly explained and some writers have assumed that they were secret and illegal. There is no testimony to support this gratuitous assumption. The whole history of his official career proves his oft-repeated assertion that he had been obliged to disburse his own private store for the welfare of his colony and that he had not received from the government a fourth part of the perquisites to which his office entitled him, preferring "rather to want than take from the poor people who cannot spare it." At a time when an appointment to the colonies was looked on as a viceroyship in India a century later, an opportunity of amassing a colossal fortune—the frugality and honesty of this Irish Governor seem truly marvelous.

Charles II died February sixth, 1685, and James, Duke of York was proclaimed his successor. New York was no longer a proprietary government, but a dependency of the crown and came under the direct supervision of the Committee for Trade and Transportation. In April the news of the accession of James was brought to New York by Jervis Baxter. Dongan immediately issued a proclamation calling out the militia and amid the booming of cannon and the cheers of the populace, the new monarch was solemnly proclaimed. A few days later, the corporation drew up an address of loyalty which was duly forwarded to London. Dongan received new and elaborate instructions. He was created by commission "His Majesty's Captain-General and Governor-in-chief in and over the Province of New York and the territories depending thereon." He was to increase the Indian trade, discourage vice and encourage virtue, act friendly towards the French, and allow no printing-press

to be set up "without your special leave and license first obtained". The Church of England was to be maintained, Church edifices kept in order, and ministers supported. Finally religious toleration was granted to all the inhabitants so long as they kept the peace and gave no molest or disquiet to others in the free exercise of religion. The old Assembly was dissolved, as was the custom in England on the death of the sovereign. A new body was chosen which met on October twentieth, with William Pinhorne as speaker. Six Acts were passed, some of which were vetoed by the Governor, and adjournment was taken until the following September. The Charter of 1683 had been referred to the Committee of Trade and Transportation which corrected many of its provisions and disallowed others as being "greater than those granted to other colonies;" By an instruction dated May 29, 1686, it was decreed; "And whereas we have been presented with a bill or charter passed in ye late Assembly of New York, containing several franchises, privileges and immunitys mentioned to be granted to the inhabitants of our said province, you are to Declare Our Will and pleasure that ye said Bill or Charter of Franchises bee forthwith repealed and disallowed, as ye same is hereby Repealed, determind and made void."¹ The duties and impositions mentioned in the revenue bill were continued until the Governor should arrange others, as were all other laws and statutes. For the future, all laws were to be framed by the Governor and Council "and no others". The loss of the charter was a sad blow to the people, but relying on the justice and liberality of Dongan, no serious disturbances occurred. Meanwhile alarming news had come from the Indian Country. The French were preparing to invade central New York and the Governor, hampered by a treaty of peace and neutrality between England and

¹ Ec. Rec. of N. Y., Vol. II.

France, was unable to prevent it. De Denonville had treacherously seized fifty Iroquois braves and sent them to France to labor in the galleys, and the Seneca Country was invaded and several English trading parties captured. Dongan hastened to Albany, held a conference with the sachems and promised to supply them with arms and ammunition. Writing to the Canadian Governor he demanded the release of the captive English, the return of the Indian prisoners and full indemnity for all damage. To enforce his claims, he mustered a little army of two hundred men and marched to Albany, to defend that city and Schenectady from the impending attack. He appealed to the Council for funds to equip his soldiers, but the treasury was empty. He had pledged his credit, sold his plate and furniture and mortgaged his Staten Island estate to meet the expenses of the expedition, and had no further resources. At the recommendation of the Council he asked for aid from the other colonies, as disaster to New York meant ruin to the others. New England promised six hundred men, Virginia loaned five hundred pounds. Arming the Indians and recruiting every available soldier, he awaited the French attack, determined to defend his allies to the last.

Returning to New York in July he found awaiting him instructions from the King notifying him that New York and New Jersey had been united to the New England colonies, and that Sir Edmund Andros had been appointed Governor-General "of the whole territory and Dominion of New England in America, including all of British North America between Delaware Bay and Passamaquoddy and stretching across the continent from the Atlantic to the Pacific, our province of Pennsylvania and county of Delaware alone excepted." In view of the French activity Dongan had recommended a closer union of the colonies. As Pemaquid had been given to Massachusetts, he peti-

tioned that Connecticut be annexed to New York. The monarch, however, ignored his advice, and made New York part of the great northern confederacy. Andros reached the city in August and was received by Dongan with that courtesy which ever distinguished him. His commission was read, the seal of the province broken, and New York lost its political entity. Dongan was ordered to return to England, as soon as his private affairs would permit, to receive the marks of royal favor from his sovereign. The command of a regiment with the rank of Major General was tendered him, but he refused all honors and retired as a private citizen to his farm at Hempstead. His office had not been a source of profit to him, so he resolved to remain in the colony to repair his shattered fortune. Meanwhile he had the satisfaction of knowing that his exertions against the French were successful. The English traders had been liberated, the surviving Iroquois captives sent home, Fort Niagara dismantled and his entire policy approved and adopted by his superiors in England.

On November fifth 1688, William, Prince of Orange, who had married Mary, oldest daughter of James, landed at Torbay, "to defend the liberties of Great Britain and the Protestant faith." Large numbers flocked to his standard, the King's army retreated before him, and he entered London in triumph. Deserted by his soldiers, James fled to France, and William and Mary were proclaimed King and Queen of England. The news of the Revolution soon reached New York, and kindled all the first of religious hatred. Stories of a "popish plot" to seize the fort and massacre the inhabitants were circulated, although the Catholic population was insignificant. Colonel Dongan had a brigantine lying in the lower bay ready for some treasonable purpose, the papists on Staten Island were planning to burn the City, and Irish Catholic soldiers from Boston were marching to attack the fort. Major Jervis Baxter and

Matthew Plowman, the collector were obliged to leave the City. Jacob Leisler, a German or Swiss, a man of ungovernable temper, inordinate vanity and fanatical nature, seized the fort and a reign of terror began. Dongan was confined to his house at Hempstead, but when the news of the massacre at Schenectady reached the city, Leisler issued a warrant for his arrest. Before the soldiers could seize him he escaped from Long Island, crossed to New Jersey, and embarked on a small vessel, intending to sail for England. Contrary winds drove him back; so he remained in hiding for a time, until he escaped to Rhode Island and thence to Boston, taking ship for London in 1691. His property was seized, his servants imprisoned, and his estate forfeited. Thus, he who had given civil and religious toleration to the colony was hunted as a fugitive, robbed of his possessions and driven into exile, by the people he had befriended. "These were evil times which chose such a man for a victim, and heaped false charges upon him, and drove him even temporarily from his rural home, where he was illustrating the virtues of a private person."¹

Dongan returned to England discouraged and impoverished. His brother the Earl of Limerick, was a fugitive in France, his estate confiscated and given to Baron de Ginkel, the Dutch General who had aided William in subjugating Ireland. Though Dongan had taken no part in the struggle, his own private estates in Queens county, inherited from his father, had been conferred on Court favorites. He applied for their restoration, but as his title deeds and private papers had been lost or destroyed, his appeal was denied. He petitioned the Crown for his arrears of pension and for the moneys advanced by him to the colony of New York, amounting to seventeen thousand

¹ Hist. of N. Y., Ellis H. Roberts.

pounds, but without success. In 1698 his brother William died at St. Germain, and he succeeded to the title of Earl of Limerick. In a memorial to the King he asked for the restoration of his sequestered estates, and an act of parliament passed in 1702, recognized his title, provided he could satisfy the claims of those who had purchased the property. King William allowed him two thousand five hundred pounds and offered him a small vessel to carry him to America, where he might live on his estate. His lands at Hempstead had been sold to pay his debts, his property in the city had passed into other hands, and his manor on Staten Island descended to his kinsmen. He did not take advantage of the king's offer, but remained in England, for in the reign of Queen Anne he petitioned for at least one third of what was due him, saying that after paying his own debts and those of his brother, he had little left for his own support. He lived for years in obscurity and poverty, dying in 1715. As he had never married, his title of Earl of Limerick became extinct, in his family. He died as he had lived, a fervent Catholic. His remains were interred in the little church-yard of St. Pancras, London, and a tombstone was erected bearing the following inscription:

“The Right Hon. Thomas Dongan
Earl of Limerick
Died, December 15, 1715
aged 81 years.
Requiescat in Pace. Amen.”

For many years the name and fame of Dongan were buried in obscurity. The wave of religious intolerance which swept over the colony during Leisler's usurpation, continued under his successors and subsided only when the new Republic was born. Under such unfavorable conditions, the achievements of the great Catholic Governor were forgotten by the people on whom he had bestowed civil and

religious freedom. Yet when the fires of religious strife had subsided the memory of his good deeds remained, and the principles of justice and honor which he had espoused, emerged unscathed into the light of day. His Charter of Liberty, though suppressed, was not dead; it lives today in the Constitution of our State and Nation and may be justly styled "The Magna Charta of Colonial Times." Historians now regard him as a great constructive statesman with a deep appreciation of popular rights and individual liberties and a broad, intelligent concept of the theory of government and hail him as the greatest and best colonial governor. His brethren in the faith are also learning the story of his achievements and are proud of his record. In 1906, at the suggestion of the late Martin I. J. Griffin, The Columbian Assembly, of which John G. Coyle, M. D., is chairman, composed of Fourth Degree Knights of Columbus of New York City, took up his cause and planned to erect a suitable memorial to his memory. One of its members, Hon. James J. Hoey, introduced a bill in the Legislature appropriating twenty-five thousand dollars for a statue in New York City which passed both houses, but was vetoed by the Mayor. The Columbian Assembly again took up the project and appointed a committee with the Rev. Thomas P. Phelan as chairman, and on October eight, 1911, a bronze tablet bearing the following inscription was unveiled on St. Peter's Church, Barclay street, the site of the first Catholic Church in New York.

IN MEMORY OF
THOMAS DONGAN

Born 1634

Died 1715

EARL OF LIMERICK GENERAL IN THE
ARMIES OF ENGLAND AND FRANCE
IRISH PATRIOT AND DEVOTED CATHOLIC
GOVERNOR OF NEW YORK 1683-1688

FATHER OF THE FIRST REPRESENTATIVE ASSEMBLY
AND "THE CHARTER OF RIGHTS AND PRIVILEGES"
GRANTING POPULAR GOVERNMENT, RELIGIOUS TOLERATION
TRIAL BY JURY, IMMUNITY FROM MARTIAL LAW,
FREEDOM FROM ARBITRARY ARREST,
FRAMER OF THE FIRST CITY CHARTERS FOR
ALBANY AND NEW YORK
FOUNDER OF LATIN SCHOOL UNDER CATHOLIC
AUSPICES AND TEACHERS

THIS TABLET
ERECTED BY THE COLUMBIAN ASSEMBLY
FOURTH DEGREE KNIGHTS OF COLUMBUS
OCT. 8th 1911

Rt. Reverend Monsignor James H. McGean, Rector of St. Peter's Church, invoked the divine blessing. Governor John A. Dix unveiled the tablet and delivered an address laudatory of his predecessor in office. Hon. John J. Fitzgerald, Congressman from the seventh New York district, was the orator of the occasion. His Grace, Most Reverend John M. Farley, D. D., Archbishop of New York, congratulated the members of the Columbian Assembly on its achievement and pronounced the Benediction. During the exercises appropriate selections were rendered by a male quartette and a chorus of one hundred trained voices. On the platform were representatives from the United States Catholic Historical Society of New York, the American Catholic Historical Society of Philadelphia, the American Irish Historical Society of New York and many of the best known priests and laymen of the greater City and vicinity, and more than three thousand people filled the street. Thus after two centuries, the Catholic statesman,

who gave civil and religious freedom to the colony of New York is suitably commemorated in the City he loved and for which he labored so faithfully.

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THE CLERGY LIST OF 1819, DIOCESE OF BALTIMORE.

BY REV. E. I. DEVITT, S.J.

The first Catholic Almanac, or *Laity's Directory*, for the United States was published by M. Field, New York, in 1817; the second, by Wm. H. Creagh, New York, in 1822; the third by Myres, Baltimore, in 1833; since 1833, except for two years during the Civil War, there has been a regular annual succession of the Almanac, continued after Myres, in 1838, by Fielding Lucas, Baltimore, and other publishers.

The growth of the Catholic Church is illustrated and accentuated by a comparison of the jejune booklet of 1817 with the voluminous Almanac of 1911.

In a publication of this nature, we look for the names, residences and offices of the Clergy; for exact statistics in regard to Churches and Institutions, &c. The value of the first Almanac, as a *Directory* and source of information, may be gauged from the following observations on these points; the only mention of a living Clergyman in the United States is contained in the first line of the title-page: "By permission of the Right Rev. Bishop Connolly"; under the caption CATHOLIC CHURCHES, &c., ten *lines* are devoted to a succinct enumeration of some cities and towns in which they are situated: whilst the ten following *pages* are padded with "The CATHOLIC SERVANT'S APOLOGY for refusing to attend at any Place of Worship but their own . . . by the late REV. ARTHUR O'LEARY."

The book is of the size and shape of the ordinary little catechism, and contains sixty-eight pages: it is now very rare—the only copy known to the writer is in the Riggs Library, Georgetown College. The title-page promises “an account of the Churches, Colleges, Seminaries, Benevolent Institutions, &c., &c., in the United States and Canada”: but the compiler recognizing how far short of this promise he had fallen in fulfilment, prefixes, apparently after the printing of the work, an extra page, containing an “Address to the Catholic Public,” in which he says: “he is sorry to observe, that, as the present edition is the first, he had not sufficient time to collect more information respecting the colleges, churches and institutions”.

The Almanac for 1822 is an improvement upon its predecessor, furnishing detailed descriptions of the Colleges and Academies of the period: it supplies also information concerning the churches and clergy of New York, Philadelphia and other dioceses: it is singular that it omits such information regarding the diocese of Baltimore, in which there were more Priests than in any other. The following paper has been compiled at the suggestion of the Editor of the RECORDS: the *Clergy List* given below is contained in the Ordo for 1819, the copy used belonged to Father Demetrius Gallitzin, and is now in the Library of the Society. As the year 1819 is between the issuing of the first and second Almanacs, in which no mention is made of the Baltimore Clergy, and as some of those included in the List are generally unknown or forgotten, an attempt has been made to determine the correct full name, the place of residence and ecclesiastical position and office of all of them for 1819: some biographical data are added, which recall the memory and illustrate the lives of the Clergy of nearly a century ago.—The Diocese of Baltimore in 1819 included Maryland, the District of Columbia, Virginia, North Carolina, South Carolina and Georgia.

CATALOGUS

SACERDOTUM, qui Sacrum Ministerium exercent in Dioecesi Baltimorensi.

Reverendissimus D. AMBROSIUS MARECHAL, Archiepiscopus.

Rev. —— Angier	Rev. Nicolaus Kerney
“ Petrus Babade	“ Antonius Kohlman
“ —— Baxter	“ Paulus Kohlman
“ —— Bescheter	“ Jacobus Lucas
“ Simon Brutè	“ —— MacElroy
“ —— Carbery	“ Francis. Malevè
“ Antonius Carles	“ Guillel. Matthews
“ Michael Carroll	“ Nicolaus Mertz
“ —— Cary	“ Joan. Moranville
“ Josephus Cloriviere	“ Jacobus Monolly
“ Samuel Cooper	“ Jacobus Moynihan
“ —— Cousin	“ Carolus Neale
“ Ed. Damphoux	“ Franciscus Neale
“ Ludovicus Deluol	“ Joannes Rrandanne
“ —— De Teux	“ Jacobus Redmond
“ —— Devos	“ —— Ryan
“ Joannes Dubois	“ Rogerius Smith
“ Leon. Edelin	“ Joannes Tessier
“ —— Egan	“ —— Tuomey
“ Petrus Epinette	“ —— Vergnes
“ Jos Fairclough	“ Vanquicburn
“ Enoch Fenwick	“ —— Vanveckel
“ Benedic. Fenwick	“ Jacobus Wallace
“ —— Franklin	“ Jacobus Whitfield
“ Joannes Henry	“ —— Young
“ Joannes Hickey	“ Nicolaus Zocchi
“ Jacobus Joubert	

The List as given above is a reprint of the Catalogue appended to the Ordo of 1819: it corresponds, as to the names, with the Catalogue furnished by Archbishop Marechal in his first report to the Propaganda in 1818, which may be seen page 957, in Hughes' *History of the Society of Jesus in North America*, Documents, Vol. I., Part II. Instead of arranging the names alphabetically, the Archbishop classifies them by nationality: Italian, 1; German, 3; English, 4; Belgian, 8; American, 11; Irish, 12; French, 14: Total, 53.—Nine belonged to the Congregation of St. Sulpice,

and twenty were members of the Society of Jesus: subsequently Rev. Roger Baxter and James Wallace left the Society, and Rev. James Lucas joined it: at an earlier period, Revs. Samuel Cooper, Peter De Vos, William Matthews, James Redmond, John Tuomey and John H. Van Vechel had been for a time affiliated to the Society.

REV. ROBERT ANGIER.

1819. Bryantown, Charles County, Maryland.

He had charge of the Churches of Upper and Lower Zacchia, Bryantown and Mattewoman Districts, from 1816 to 1825. He is credited with two years' salary, beginning August 15, 1816, in the account book of St. Thomas' Manor. The register of Bryantown shows that he had been there in 1805-1807. He came from England, and in 1825 he departed from America to collect funds for his missions; did not return.

REV. PETER BABADE, S.S.

1819. Professor, St. Mary's College, Baltimore.

Born at Lyons, France; came to America, 1796; Deceased at Lyons, 1846. He was the associate of Rev. Wm. Dubourg in the attempt to found a college at Havanna, 1798-9; professor of St. Mary's College, Baltimore, 1800-1820; his name appears twice in the Baptismal Register of St. Augustine's, Philadelphia (1807-1808), where he signs himself: "Presbyter of the Seminary of St. Sulpice in Balt."

REV. ROGER BAXTER, S.J.

1819. Richmond, Virginia: he had been occasionally visiting that city during the preceding year, and became the resident priest in the early part of 1819; after October, he was at Georgetown College. [He died in Philadelphia 24 May, 1827, was buried in "The Bishop's Ground" and in 1841 removed to Holy Cross Cemetery.]

Born at Walton-le-Dale, near Preston, Lancashire, England, February 25, 1782; studied at Stonyhurst College, 1806-1810; entered S.J., 1810; coming to America, he was ordained shortly after his arrival by Archbishop Neale, May 31, 1817; After his recall from Richmond, he was Prefect of Studies and Professor of Philosophy at Georgetown, until 1826. Severing his relations with the Society after spending a year in Europe, he returned from England, and died at St. Joseph's Residence, Philadelphia, May 24, 1827. He had reputation as a preacher, and delivered the discourse at the dedication of the Baltimore Cathedral; he was the author of several controversial works, and brought out a new edition of "Meditations for every Day of the Year".

REV. JOHN W. BESCHTER, S.J.

1819. St. Thomas', Charles County, Maryland.

Born in Limburg, May 20, 1763; entered S.J., October 1807; died at Paradise, Pa., January 4, 1842. He was Pastor of Lancaster, Pa., 1808-1812; in 1816, at Conewago; in 1818, he was in poor health, living at Georgetown; In 1820, he was appointed to take charge of the German Congregation of St. John's Church, Baltimore: this was the old church of St. John the Evangelist: its site is now occupied by St. Alphonsus' Church. He remained in Baltimore, until 1828; in 1829-1830, he was at Georgetown College, as Minister, and on the death of the Rector, Father Feiner, he acted as President from March to September, 1829. In 1830, he retired to Paradise, Pa., a station depending upon Conewago, where there was a chapel attached to the residence of Mr. Brandt; he died there in 1842.

Father Beschter had been for years Pastor of the Catholic Church at Lancaster, a stronghold of Lutheranism: the tercentenary of the Reformer was celebrated with befitting

jubilation by the Lutherans of Pennsylvania: as a contribution to the occasion, there was published "The Blessed Reformation—Martin Luther portrayed by himself", by the Rev. John Beschter, Philadelphia, B. Dornin, 1818. This was really the production of Father Anthony Kohlmann, who had published the preceding year a caustic pamphlet on the same subject, signing himself "A Countryman of Martin Luther".

REV. SIMON WILLIAM GABRIEL BRUTÉ.

1819. Professor, Mt. St. Mary's College, Emmitsburg, Maryland.

Born at Rennes, France, March 28, 1779; ordained at Paris, 1808; arrived in America, 1810; Professor of Philosophy, St. Mary's Seminary, Baltimore, 1810-1812; at Mt. St. Mary's, 1812, where he remained until his transfer to Vincennes, except 1815-1818, when he was President of St. Mary's College, Baltimore; consecrated first Bishop of Vincennes, at Cathedral of St. Louis, Mo., October 28, 1834; deceased at Vincennes, June 26, 1839.

See *Memoirs of Bishop Bruté*, by Rt. Rev. J. R. Bayley; Sadlier and Co., New York, 1861; *Life of Bishop Bruté*, by Lady Herbert; Kelly, Piet & Co., Baltimore, 1871; *Catholic Almanac*, 1843; *Deceased Bishops*, by Richard H. Clarke; *Discourse*, by Rev. John McCaffrey, Emmitsburg, 1839.

REV. JOSEPH CARBERY, S.J.

1819. St. Inigoes, St. Mary's County, Maryland.

Born at St. Clement's, St. Mary's County, Maryland, May 3, 1784; ordained by Archbishop Neale at Georgetown, June 18, 1815; entered S.J., May 29, 1819; Pastor of St. Inigoes, 1816, until his death there, May 25, 1849. He was a brother of Mrs. Ann Mattingly, whose wonderful cure at Washington, in 1824, was held by many to have

been miraculous: his testimony appears in the "Collection of Affidavits and Certificates relative to the Wonderful Cure", printed at the time.

REV. ANTHONY CARLES.

1819. Savannah, Georgia.

Driven from Santo Domingo, he reached Savannah in 1803; went to France, and returned to Savannah in 1807; at Augusta, Ga., in 1810; sailed for France, November 26, 1819; deceased in 1834, at Bordeaux, where he had been Vicar-General for Cardinal Cheverus. Canon Carles of the French Colony, Asylum, Pa. seems to be identified with this Clergyman.

REV. MICHAEL X. CARROLL.

1819. Montgomery County, Maryland.

He had been at Newtown, St. Mary's County, Maryland, in 1816, remaining nearly two years, and returned thither, November, 1819, remaining until May 9, 1820. After this his name disappears, unless he be the Rev. Michael Carroll, who, according to the Catholic Almanac for 1822, attended Albany and Vicinity in New York.

REV. JOHN BAPTIST CARY, S.J.

1819. St. Thomas', Charles County, Maryland.

Born in France, July 16, 1772, came to the United States, August 10, 1810; entered S.J. September 10, of the same year; ordained by Bishop Neale at Georgetown, in 1811.

He was for years employed on the Missions of Lower Maryland and the Eastern Shore; deceased at Bohemia, Cecil County, Maryland, May 20, 1843.

REV. JOSEPH P. CLORIVIÈRE.

1819. Chaplain and Director, Visitation Convent, Georgetown, D. C.

Born, November 4, 1768, at Broons in Brittany; ordained, August, 1812, at Baltimore, by Archbishop Carroll; deceased, September 29, 1826, at Georgetown, D. C.

Joseph Pierre Picot de Limoelan de Clorivière had been an officer in the army of Louis XVI.: when the Revolution broke out in France, he adhered to the Royal Cause, and rose to the rank of Major General in the Vendean War. Romance has been woven around his name, on account of his separation from his affianced bride, and his implication in the ‘Infernal Machine’ attempt upon the life of Napoleon, his concealment, adventures and escape to America. He entered St. Mary’s Seminary, and shortly after ordination, in 1812, he was sent to Charleston, S. C. Disheartened by the dissensions in the congregation, and the opposition which he encountered, he had made preparations to return to France, when the urgent appeal of Archbishop Neale, Founder of the Visitation Order in America, induced him to change his intention. He came to Georgetown, in January, 1818, and remained Director and Chaplain of the Visitation Nuns, until his death. His remains are in the crypt beneath the Convent Chapel, where also Archbishop Neale, and Rev. Robert Plunkett, first President of Georgetown College, are buried.

REV. SAMUEL SUTHERLAND COOPER.

1819. Emmitsburg, Maryland, until June.

Born at Norfolk, Va., 1769; ordained from St. Mary’s Seminary, by Archbishop Marechal, in 1818; deceased at Bordeaux, France, December 16, 1843.—Born of Protestant parents, he followed the sea for some years, and was engaged in mercantile pursuits: whilst traveling abroad, the claims of the Catholic Church impressed him at Paris; he was received into the Church, at Philadelphia, in 1807; he entered St. Mary’s Seminary in 1808. He contributed largely from his private fortune to Mother Seton’s

Foundation of the Sisters of Charity. He was Pastor at Augusta, Ga., assistant at St. Joseph's, Philadelphia, on the Missions of South Carolina, North Carolina and Virginia. He visited the Holy Land, in 1824, and went to France in 1831: he assisted Cardinal Cheverus in his last moments at Bordeaux, and finished his career in that city; he died poor, having spent an ample fortune in works of charity. [See Am. Cath. His. Researches, 1898, p. 17, "The Toothless Priest."]

REV. MICHAEL JOSEPH COUSINNE, S.J.

1819. Bohemia, Cecil County, Maryland.

Born, November 8, 1767, in Belgium; entered S.J. August 23, 1817: He died at Bohemia, July 31, 1819: at the time of his death, he was about to go to Georgetown, in order to make a retreat preparatory to taking the vows of Religion, as his novitiate was almost completed.

REV. EDWARD DAMPHOUX, S.S.

1819. President of St. Mary's College, Baltimore.

Born in France, 1790; he was in Deacon's orders, when he came to America, in 1812; ordained Priest by Archbishop Carroll, 1814; deceased, August 7, 1860, at Baltimore.—He was President of St. Mary's College, 1818-1822, 1823-1827, 1828-1829; Assistant at the Cathedral, Baltimore, 1829-1833; Rector, 1833-1839; built St. Joseph's Church, and was Pastor, 1839-1849. His last years were spent in retirement at Baltimore.

REV. LOUIS DELUOL, S.S.

1819. Professor, St. Mary's Seminary, Baltimore.

A native of France; came to America, in 1817; Professor at St. Mary's College, 1817-1829; President, 1822-3; Superior of St. Mary's Seminary, 1829-1849. He was recalled to France on account of failing health, in 1849, and

became a Director of the Sulpician Seminary, Paris, and Professor of Hebrew. The Superior General of the Congregation, in a circular letter, December 10, 1858, pays high tribute to his virtues. He took an active part in the seven Provincial Councils of Baltimore, from 1829 to 1849, and was called by the Archbishops of Baltimore to share in the administration of the Diocese. He concluded, as Superior, the negotiations with Charles Carroll of Carrollton for the foundation of St. Charles College, Ellicott City. He had been for three years Superior of the Sisters of St. Joseph, Emmitsburg, but resigned the office, when he became Superior of the Seminary; but, he was obliged, in 1841, to assume the official title again, despite his efforts to the contrary; finally, through his instrumentality, the Sisters of St. Joseph of Mother Seton were united with the Sisters of Charity of St. Vincent de Paul.

REV. THEODORE DE THEUX, S.J.

1819. Georgetown, D. C. Pastor of Trinity Church.

Born at Liège, Belgium, January 25, 1789; entered S.J. August 7, 1816; deceased, February 28, 1846, at St. Charles, Missouri. He was Pastor of Trinity Church, 1819-1825; in 1825, he went to Missouri, and was stationed at Florissant. He became first Superior of the Mission of Missouri, when it was separated from Maryland, in 1830. He was the first to suggest the dedication of our country to the Immaculate Conception: it came about in this way: Bishop Purcell of Cincinnati had been menaced by disorderly mobs, enemies of the Church, and he sought counsel of Father De Theux, who told him that he would obtain peace and security, if he would have recourse to the Holy Father and obtain the co-operation of the other American Bishops, to have inserted the word 'Immaculata' in the Preface of the Mass. The request was granted: this was in 1844.

REV. PETER J. DE VOS.

1819. Rockville, Montgomery County, Maryland.

Born near Ghent, Belgium, 1776; ordained, in his native country; arrived at Baltimore, December 18, 1817; he was one of the nine companions of Father Van Quickenborne, of whom eight entered the Society of Jesus. Father De Vos did not complete the novitiate. He had charge of the Missions of Montgomery County, from 1818 to 1842. During April and May, 1819, he was at Newtown, St. Mary's County; deceased at Washington, D. C., March 14, 1844.

REV. JOHN DUBOIS.

1819. President Mt. St. Mary's Seminary and College, Emmitsburg.

Born at Paris, August 24, 1764; studied at the College of Louis-le-Grand; ordained September 22, 1787; arrived at Norfolk, Va., July, 1791; at Frederick, Maryland, 1794; in charge of that town and the missions of Frederick County for fourteen years; founded Mt. St. Mary's College, 1808; remained President until he became Bishop of New York; consecrated, at the Cathedral of Baltimore, October 29, 1826; deceased, December 20, 1842.

See *Catholic Almanac*, 1845; *Deceased Bishops*, by Richard H. Clarke; *Discourse*, by Rev. John McCaffrey; *Histories* of Mt. St. Mary's College and Diocese of New York.

REV. LEONARD EDELEN, S.J.

1819. Newtown, St. Mary's County, Maryland.

Born in St. Mary's County, October 20, 1783; studied at Georgetown College; entered S.J., October 10, 1806; ordained by Bishop Neale, at Georgetown, March 12, 1808; deceased at Newtown, December 21, 1823.

Father Edelen went to Newtown in 1810, in succession to Rev. Ignatius Baker Brooke, and was Pastor and Su-

perior of the Mission until his death. The Registers of Baptisms, Marriages and Burials were begun by him this year, 1819, and nearly all the entries are signed by him as Pastor. Amongst his assistants, who attended the Congregations dependent upon Newtown, several names appear upon the Registers of Clergymen included in this List, who were not members of the Society; Rev. John Franklin, February and March, 1819, Rev. John De Vos, April to October, 1819, Rev. Mr. Monnelly, 1820, Rev. Michael X. Carroll, April and November, 1820.

In 1819, a dispute arose between Father Edelen and Rev. John Brady, a Protestant minister then living at the head of St. Mary's River. The American Bible Society had been pushing its activity into lower Maryland, and distributed its productions amongst Catholics. Father Edelen had received, or taken, some Protestant bibles from certain members of his congregation, and it was reported that he threatened to burn them. This reached Mr. Brady's ears, and, blazing with zeal, he interpellated Father Edelen. This caused what was known as the 'Pamphlet War'. The 'War' leaves nothing to be desired in the vigor with which it was waged. It began with a letter of enquiry, on the part of Mr. Brady, polite enough in language and manner, but insidious in purport. The reply of Father Edelen was prompt and emphatic: that he could manage his own business, and would not tolerate meddlesome interference. The controversy took a wide range, and the participants, after half a dozen letters had passed between them, rapidly increasing in acrimony and personality, broke off the correspondence, and rushed into print. The pamphlet of Mr. Brady is a volume of 76 pages, printed by Davis & Force, Washington, 1819; that of Father Edelen has 48 pages. With the exception of the prefaces, they are identical as far as page 30; here, the correspondence ceases, and each writer unbosoms himself to the general public and the courteous

reader. Mr. Brady says: "The answer which I have prepared to your last communication shall be given publicly, when I publish the whole of the controversy. The indecency of your language, the many prevarications which you constantly employ . . . and the tyrannical sentence which you were pleased to adopt in respect to my expected answer to your last have all induced me to have no further communication with you. The public shall soon judge of the merits of this controversy." Father Edelen says: "Through respect to the Reverend gentleman and his adherents, I will not style him a misrepresenter or a calumniator, but with all possible politeness, adhering to the strictest truth, I will attempt to prove him to be such." Mr. Brady accuses his opponent of copying largely from his friend, Mr. Baxter (Father Roger Baxter, *supra*), who had had a controversy with the Rev. Mr. Wilmer, of the Theological Seminary near Alexandria, Va., and which was printed under the pseudonyms 'M.B.' and 'Quaero'. The ammunition of Father Edelen was probably supplied by Father Anthony Kohlmann, a heavy-weight in controversial theology, and then resident in Washington.

REV. JOHN EGAN.

1819. Augusta, Georgia. Apostatized—married Dec. 1, of this year. [See Bishop England's Diurnal. RECORDS A. C. H., Vol. VI, p. 36-7.]

REV. PETER EPINETTE, S.J.

1819. Georgetown College, Professor of Philosophy.

Born in France, September 24, 1760; entered S.J. at Duneburg, Russia, June 2, 1805; landed at Baltimore, November 3, 1806; Professor of Theology at Georgetown until 1813; Superior at St. Thomas', Charles County, until 1817; Professor of Philosophy, Georgetown, in 1819; in 1820, he went to Bohemia, Cecil County, and remained Superior of that mission until his death there, January 8, 1832.

REV. JOSEPH W. FAIRCLOUGH.

1819. Pastor of St. Mary's Church, Alexandria (then D. C.), Va.

Born in England; studied at Stonyhurst College; came to America with Rev. James Whitfield, afterwards Archbishop, in 1817; ordained Priest from St. Mary's Seminary, March 18, 1818. He was appointed Pastor of Alexandria, shortly after ordination, and remained there until 1830. In that year the self-constituted trustees of the Church began to act after the manner of their kind in those days: they claimed the property, control of the finances, &c., and brought legal action against Father Francis Neale, in whom the title to Church and property was vested. Mr. Fairclough became entangled in the trouble. The result was that Father Neale constituted Rev. John Smith as his agent to take possession of the house and Church, and Archbishop Whitfield suspended Mr. Fairclough: returning to England, he ended his days in his native Lancashire.

REV. BENEDICT JOSEPH FENWICK, S.J.

1819. Charleston, South Carolina, Pastor of St. Mary's Church.

Born, September 3, 1782, St. Mary's County, Maryland; studied at Georgetown College; entered S.J., October 10, 1806; ordained, March 12, 1808; consecrated Bishop of Boston, at Cathedral of Baltimore, November 1, 1825; deceased, August 11, 1846.

He was amongst the first novices who entered the Society of Jesus after the Restoration in America, and one of the first to be raised to the Priesthood. He was assistant to Father Kohlmann at the 'Literary Institution' and St. Peter's Church, New York: President of Georgetown College, 1817-1818, 1822-1825; at the instance of Archbishop Marechal, he was sent to Charleston, S. C., to settle the

troubles in that congregation, and remained there until the arrival of Bishop England. He founded the College of the Holy Cross, Worcester, Mass., and an appropriate monument marks his burial place in the cemetery of that institution.

REV. ENOCH FENWICK, S.J.

1819. Baltimore, Rector of St. Peter's (pro-Cathedral) Church.

Born, May 15, 1780, St. Mary's County, Maryland; was amongst the first students of Georgetown College; entered S.J., October 8, 1806, one of the first novices; ordained at Georgetown by Bishop Neale, March 12, 1808, with Benedict J. Fenwick, Leonard Edelen and James Spink, the first Jesuits to be raised to the Priesthood in the United States; deceased, at Georgetown, November 25, 1827.

He was the elder brother of Bishop Benedict J. Fenwick, and descended from Cuthbert Fenwick, one of the early settlers of Maryland. He succeeded Rev. Francis Beeston, who died in 1809, as Rector of St. Peter's Church, Baltimore, at that time the pro-Cathedral of the Diocese, and continued in that office for ten years, when he was recalled by his Religious Superior, and made President of Georgetown College, 1820-1822. Father Fenwick was very active in forwarding the work on the new Cathedral of Baltimore, making collections for it through the Diocese, under Archbishops Carroll, Neale and Marechal: on one trip to Washington, in 1819, he collected \$1070, a large sum for those days. In the sermon delivered at the dedication of the Cathedral, May 31, 1821, Rev. R. Baxter paid this tribute to his exertions: "Nor would the walls of this Cathedral be silent, if they had an understanding to discern, and a tongue to tell you by whose exertions they are what they are."

REV. JOHN FRANKLIN.

1819. Newtown, St. Mary's County, Maryland.

Born in Ireland; ordained at Georgetown College, by Archbishop Neale, May 31, 1817; deceased, September, 1819. He went to Newtown shortly after ordination, and had charge of St. Joseph's Congregation,—“which he served two years, minus 11 days”, as the Diary of Newtown records.

REV. JOHN HENRY, S.J.

1819. Frederick, Maryland.

Born, September 15, 1765, at Opont, is the old duchy of Bouillon, Belgium: ordained in his native country; entered S.J., June 18, 1804; came to America from White Russia in 1806; died at Newtown, St. Mary's County, March 12, 1823. His life in America was spent in the country missions of Maryland: 1808, at St. Thomas', in charge of Newport and Bryantown for some years; 1816-1817, at St. Inigoes; 1818, Bohemia; 1819-1820, Frederick; 1821-1822, St. Inigoes; 1823, Newtown, where he died. Father Leonard Edelen, the Superior, wrote an account of his last illness and death.

REV. JOHN FRANCIS HICKEY, S.S.

1819. Probably at Emmitsburg in the early part of the year—He was at Bohemia, when Father Cousinne died, July 31.

Born, September 4, 1789, at Georgetown, D. C.; studied at St. Mary's College, Baltimore; ordained, September 24, 1814, by Archbishop Carroll; deceased, February 15, 1869, at St. Agnes' Hospital, Baltimore, of which he was Chaplain. He was in the 80th year of his age, having spent 55 in the Priesthood.—He was variously occupied as teacher at St. Mary's College, Baltimore, and Mt. St. Mary's, Emmitsburg, 1812-1818, 1826-1844; assistant at the Cathe-

dral, 1844-1849; assistant at St. Vincent's, Baltimore, 1850-1857; at St. Peter's, 1857-1864; Chaplain at St. Agnes' Hospital, 1865 until his death.

REV. JAMES HECTOR JOUBERT, S.S.

1819. St. Mary's College, Baltimore, Vice President and Treasurer.

Born at St. Jean d'Angely, France, September 6, 1777; studied at St. Mary's Seminary, Baltimore, and joined the Congregation of St. Sulpice; ordained by Archbishop Carroll, September 22, 1810; deceased, November 5, 1843.

He went from France to Santo Domingo, in 1801, and was obliged to leave that Island in consequence of the uprising of the Blacks, which drove so many of the French inhabitants to the Atlantic ports of the United States. He came to Baltimore in September, 1804, and soon afterwards entered the Seminary: he was at St. Mary's College, Baltimore, from 1809 until his death, as Vice President, Treasurer and Chief Disciplinarian.

He was the Founder of the colored Sisterhood of Oblates, which is devoted to the education of negro children. Many colored people had fled from the horrors of San Domingo, and, speaking French, they naturally had recourse to the gentlemen of St. Sulpice for spiritual aid. M. Joubert was chief assistant to M. Tessier, who for years devoted himself to minister to these poor neglected people: in order to give stability to the work, he established the Colored Oblates, and in 1831, the Order was endowed with the privileges of the Oblates of St. Frances of Rome.

REV. NICHOLAS KERNEY.

1819. Pastor of Norfolk and Portsmouth, Virginia.

Born in Ireland; studied at St. Mary's Seminary, Baltimore; ordained by Archbishop Marechal, March 13, 1818. He was appointed in May of the same year to Norfolk, but

the Trustees refused to acknowledge him, and held possession of the Church property. He remained at his post, and during 1819 and 1820, he visited Washington and New Berne, N. C. He was teacher at St. Mary's College, Baltimore, for some years; and Pastor of St. Patrick's Church, Baltimore, for many years before his death, which occurred, February 27, 1841, at the age of fifty-four.

REV. ANTHONY KOHLMANN, S.J.

1819. Georgetown College, Superior of the Mission of Maryland and Rector of the College.

Born 1771, at Kaysersberg, near Colmar, Alsace; ordained at Friburg, Switzerland, in 1796; entered S.J. in Russia, June 21, 1805; deceased at Rome, April 10, 1836. Previous to his entrance into the Society, Father Kohlmann had been a member of the Congregation of the Sacred Heart of Jesus, and labored in military camps and hospitals in Austria, Italy, Germany, Holland and England. He came to the United States in 1806, and was for two years assistant master of novices and professor of Philosophy at Georgetown College. In 1809, he went to New York; was Rector of St. Peter's Church, Vicar-General and Administrator, *sede vacante*, until the arrival of Bishop Connolly; he laid the foundation of St. Patrick's Church; established the "New York Literary Institution", an academy which flourished for a time, but was closed on account of the difficulty of supplying competent instructors. Four Scholastics had taught there, and, as they were needed at Georgetown, they were recalled. The Institution was at the intersection of Fifth Avenue and Fiftieth Street; a portion of the ground is now occupied by the Cathedral. It was during his stay in New York that Father Kohlmann had an interview with the dying Tom Paine, which has been described by his companion on that occasion, Father B. J. Fenwick.

During this time also occurred the Trial, an account of which was published under the title of "The Catholic Question". Father Kohlmann was summoned as a witness in regard to property stolen from a party named Keating, who had given information of his loss to the police: Father Kohlmann, by means of the confessional, had restored the goods to the owner, and, when called to testify, demurred, because of the seal of Confession, respectfully stating his reasons. The District Attorney was about to enter a Nol. Pros., but the Trustees of St. Peter's Church requested him to argue the case, so that it might be settled legally once for all. This was done: Riker and Sampson made powerful pleas for the exemption. De Witt Clinton, who was then (1813) Mayor of New York, made a good summing up, and, although all connected with the decision of the question seem to have been Protestants, it was unanimously declared that a Priest should not be compelled to testify in such a case. Father Kohlmann wrote for "The Catholic Question" an appendix, "A True Exposition of the Doctrine of the Catholic Church, touching the Sacrament of Penance, with the Ground on which this Doctrine is founded".

Recalled to Maryland, Father Kohlmann became Master of Novices at White Marsh: he was Superior of the Maryland Mission, 1817-1821, and during a part of this time, 1818-1820, he was President of Georgetown College. In 1821, he established the "Catholic Seminary", Washington, D. C., where he was Rector and Professor of Dogmatic Theology. It was here that he wrote his learned Refutation of Unitarianism; his zeal had been aroused by the efforts of Jared Sparks, Channing and other New England ministers to propagate their doctrines in Baltimore and Washington. The work appeared in serial numbers, 1821-1822, and was afterwards published in two volumes. Father John McElroy, S.J., when he was over ninety years

of age, declared to the present writer: "Father Kohlmann's treatment of the subject was so complete and masterly, that the work was for years read in the refectory of St. Mary's Seminary, Baltimore." This fact, in the mind of the venerable man, constituted the acme of praise.

After sixteen years spent in the United States, he was called to Rome to be Professor of Theology at the Roman College, which had been restored to the Society by Pope Leo XII. He enjoyed the esteem of that Pontiff, and of his successor, Gregory XVI, and was appointed Consultor of the Congregation for Ecclesiastical Affairs and of Bishops and Regulars, and Qualificator of the Holy Office. A biographical notice of Father Kohlmann appeared in the Catholic Almanac, Catholic Publication Society, New York, 1872.

REV. PAUL KOHLMANN, S.J.

1819. White Marsh, Prince George County, Maryland.

He was the elder brother of Father Anthony Kohlmann; born at Kaysersberg, Alsace, March 20, 1776; ordained as a member of the Franciscan Order, in Europe; entered S.J. by dispensation, July 12, 1814, at Georgetown: deceased, at Georgetown, October 10, 1838. He taught Moral Theology for some time at Georgetown, but the greater part of his life in America was spent in laboring amongst the German Catholics of Conewago and Goshenhoppen, Pa.

REV. JAMES LUCAS.

1819. At Norfolk, Va., for part of the year.

Born, February 7, 1788, at Rennes, France; ordained in 1811; came to America, 1815. Appointed to Norfolk, he encountered much opposition from a schismatical faction led by a turbulent Priest: they held possession of the Church property, and he was obliged to live in hired lodgings. He remained at Norfolk until the coming of Bishop

Kelly of Richmond; he was Pastor of St. Peter's Church, Washington, founded in 1821, until his entrance into the Society of Jesus, July 31, 1829; Professor of French at Georgetown College, and Pastor of Trinity Church, until 1838; for several years, Pastor of St. Joseph's, Talbot County, Maryland; deceased at Frederick, Maryland, February 14, 1847.

REV. JOHN M'ELROY, S.J.

1819. Georgetown, D. C. Treasurer of the College, and Assistant at Trinity Church.

Born, May 14, 1782, at Brookborough, Co. Fermanagh, Ireland; entered S.J., October 10, 1806; ordained at Georgetown by Archbishop Neale, May 31, 1817; deceased, September 12, 1877, at Frederick, Maryland.

He sailed from Londonderry, June 25, 1803, and landed at Baltimore, August 26; engaged in business at Georgetown, D. C.; on the restoration of the Society in Maryland, he entered amongst the first novices as a Coadjutor Brother; his ability being recognized by his Superiors, he was promoted to the Priesthood, after a private course of studies. In 1822, he was appointed Pastor of Frederick, Maryland; he began the first free school for girls in that town, founded St. John's Academy for boys, and built the fine Church of St. John, at the consecration of which, April 26, 1837, the Bishops of the Third Council of Baltimore were present. He remained in Frederick until 1845; in 1846, he was Chaplain at Matamoras to the American Army in Mexico; 1847, Pastor of St. Mary's Church in Boston; he was the Founder of Boston College and built the Church of the Immaculate Conception. After seventeen years in Boston, he retired from active duty in the Ministry, and when his sight failed, he withdrew to Frederick, the scene of his early labors, where, at the Novitiate, he died, at the age of ninety-five, the oldest priest of his Order since the Jesuits first came to Maryland in 1634.

REV. FRANCIS MALEVE, S.J.

1819. Pastor at Frederick, Maryland.

Born, December 1, 1770, at Louvain, Belgium; entered S.J. in Russia, September 1, 1804; came to America in 1806; deceased at Frederick, Maryland, October 3, 1822. On his coming to this country, he spent a short time at Georgetown in the study of English; for two years, 1808, 1809, he was at Newtown, St. Mary's County; in 1810, he took charge of Frederick, where he remained continuously until his death. His mission included the greater part of Frederick County, and extended to various stations in Virginia.

REV. WILLIAM MATTHEWS.

1819. Pastor of St. Patrick's Church, Washington, D. C.

Born in Charles County, Maryland, 1770; ordained at Baltimore by Bishop Carroll, March 29, 1800; deceased at Washington, April 30, 1854. His early studies were made in Belgium; he taught at the Academy of Liège, and at Georgetown College; entered St. Mary's Seminary; was the fourth Priest and first native of this country to be ordained for the Diocese of Baltimore; appointed to St. Patrick's Church, Washington in 1804, he was respected and beloved during the half century of his pastorate. He was President of Georgetown College, 1808-1810; Vicar Apostolic and Administrator of the Diocese of Philadelphia, 1828-1830, and took part in that capacity in the First Provincial Council of Baltimore.

REV. JOHN NICHOLAS MERTZ.

1819. St. John's Church, Baltimore.

Born in Germany, at Bondorf, diocese of Treves, April 26, 1764; ordained, probably at Cologne, March 13, 1791, deceased at Eden, Erie Co., New York, August 10, 1844.—He was received into the Diocese of Baltimore by Bishop

Carroll: his name is on the Baptismal Register of Cone-wago, Pa., 1804, and probably he came to America about that date. He was fifteen years in Baltimore, three at Cone-wago, eight at Buffalo, N. Y., and seven at Eden where he died. He labored amongst the German population, and a memoir of him was published in 1868 at Baltimore, as "one of the first German priests in the United States, and the first missionary priest of Buffalo, N. Y."

REV. THOMAS D. MONELLY.

1819. Newtown, St. Mary's County, Maryland.

Born in 1768 in Ireland; deceased September 7, 1839, at Queenstown, Queen Anne County, Maryland.—His name appears for the first time in the List of Clergy for 1803; he was then, and for some years succeeding, at St. Joseph's, attending the missions of the Eastern Shore in Talbot, Dorchester and Queen Anne Counties; he lived at the Jesuit Missions in Lower Maryland and the Eastern Shore, principally at Newtown, attending the Congregations of St. Joseph's, St. John's and St. Aloysius': he was for several years at St. Joseph's, Talbot County, and whilst in charge of that Mission, he was killed accidentally by the fall of a barn.

REV. JOHN FRANCIS MORANVILLE.

1819. Baltimore, Pastor of St. Patrick's Church.

Born, July 19, 1760, at Cagny, near Amiens, France; ordained from the Seminary of St. Esprit, Paris, 1784; deceased, May 17, 1824, at Amiens, France.—Shortly after ordination he went to Cayenne, French Guiana, and labored amongst the Negro and Indian population of that Colony. In 1791, he took the Constitutional Oath, prescribed by the infidel government of France for the Clergy: he took it under a misapprehension, and wrote a retraction to be published after his departure; escaping to Dutch Guiana, he

arrived in Baltimore, in 1794 or 1795; was assistant at St. Peter's and the Seminary Chapel; in 1804, he became Pastor of St. Patrick's, and built a new Church; he returned to France in 1823.

REV. JAMES MOYNAHAN.

1819. St. Joseph's, Talbot County, Maryland.

Born in Ireland; ordained by Archbishop Carroll from St. Mary's Seminary, August 7, 1813. He was employed nearly all his life as assistant in the Missions dependent upon the Society of Jesus. He was at Bohemia, Cecil County, in 1815; and his name appears upon the Registers for 1816, 1817, 1822. He was at St. Joseph's, Talbot County, 1826-1828; deceased October, 1831.

REV. CHARLES NEALE, S.J.

1819. Mt. Carmel, near Port Tobacco, Charles County, Maryland.

Born, October 10, 1751, near Port Tobacco; deceased, at Mt. Carmel, April 27, 1823.—He made preparatory studies at Bruges, Belgium; entered S.J., September 7, 1771; was still a novice at the Suppression of the Society in 1773; finished his theological studies at Liège, and was ordained there; employed as Chaplain to a community of nuns at Antwerp; brought the Carmelite nuns, to the United States in 1790, and established them, the first religious order of women in the country, at the 'Monastery', near Port Tobacco; he remained with them as Director and Chaplain until his death in 1823.—He re-entered the Society upon its Restoration, forming a connecting link between the old Society and the new: he was Superior of the American Maryland Mission, 1808-1812, 1821-1823; but he never relinquished his care of the Carmelites, nor his residence near the 'Monastery'.

REV. FRANCIS NEALE, S.J.

1819. St. Thomas' Manor, Charles County, Superior of the Mission.

Born, January 2, 1756, near Port Tobacco, Charles County; deceased at St. Thomas', December 20, 1837.—He was the youngest of four brothers, among them being the second Bishop of Baltimore, and Father Charles *supra*, who became members of the Society of Jesus. He studied at the Academy of Liège, Belgium, and was ordained there; returned to America, November 12, 1789. He was the Founder of Trinity Church, Georgetown, D. C. and of St. Mary's Church, Alexandria, Va. Entered S.J. on the re-establishment of the Order, and was made Master of Novices, whilst he was still a novice himself. He was President of Georgetown College, 1810-1812; Pastor of Trinity Church from its Foundation in 1792 until 1817; Superior at St. Thomas', from 1818 until his death. Father Neale was a man of boundless activity: besides the duties which he performed at the College, he was Pastor of Georgetown and Alexandria, and for many years the Agent of the Corporation of the Roman Catholic Clergy of Maryland: this office entailed the labor and anxiety of supervising the Jesuit estates in Maryland and Pennsylvania, as well as other Church property which was held in his name.

REV. JOHN B. RANDANNE, S.S.

1819. St. Mary's College of Baltimore, Professor of Latin.

Born in France, he came to America in 1817; he was Professor of Latin, St. Mary's College, 1818-1852; at St. Charles College, Elicott City, 1852-1864.

REV. JAMES REDMOND.

1819. Hagerstown, Maryland, with charge of Martinsburg and other places in Virginia.

Born, November 3, 1776, in Ireland; entered S.J. at Georgetown, October 10, 1807; taught as a Scholastic, 1809-1813, at the New York "Literary Institution"; ordained by Bishop Neale, March 21, 1813; left the Society; attended missions of Montgomery County; Pastor at Hagerstown, 1818-1822; failing in health, he applied for re-admission to the Society, and was permitted by Father Charles Neale, the Superior, to retire to the Jesuit Residence at Frederick, where he died, May, 1823.

REV. TIMOTHY RYAN.

1819. Assistant at St. Thomas', Charles County, Maryland.

Born, in Ireland, 1784; ordained at Georgetown, by Archbishop Neale, May 31, 1817; deceased at Hagerstown, Maryland, June 2, 1837.—After serving on the Missions of Charles County, he was appointed Pastor of Hagerstown, and for sixteen years fulfilled the arduous duties of that position. He erected the Church and Parsonage of Hagerstown, and built the first Church at Hancock. The History of Washington County says: "He had taken an active part in the cholera epidemic, and the number of deaths among the members of his church kept him busy. He was a good man, and highly respected in the County".

REV. ROGER M. SMITH.

1819. Harford County, Maryland, Pastor of St. Ignatius' Church.

Born in Frederick County, Maryland, 1790; studied at Mt. St. Mary's College, Emmitsburg, and St. Mary's Seminary, Baltimore; ordained by Archbishop Carroll, October 2, 1815; deceased, April 3, 1833, at Baltimore.—In 1817,

he was appointed Pastor of St. Ignatius' Church, with charge of several stations in Harford, Cecil and Baltimore Counties, and he was the first Pastor proper of that Congregation, although Deer Creek had long been a mission attended by the Jesuits. As there was no Priest's house, he was obliged for nearly two years to reside at the Seminary in Baltimore. In 1820, he was transferred to St. Peter's, Baltimore, where he continued to reside until his death in 1833.

REV. JEAN MARIE TESSIER, S.S.

1819. Baltimore, Superior of St. Mary's Seminary.

Born, in 1758, in the Diocese of Angers, France; he had taught Theology for two years at Viviers, when he was invited by M. Emery, Superior General of St. Sulpice, to join the band destined for America: he was one of the three associates of M. Nagot, who, at the invitation of Bishop Carroll, arrived in Baltimore, July 10, 1791, and founded St. Mary's Seminary. He was Professor and Treasurer at the Seminary, 1791-1810; Superior, in succession to M. Nagot, 1810-1829. He exercised the ministry at St. Patrick's, Baltimore, and was devoted to the care of the colored people. He was present at the first Synod of Baltimore, held in 1791, and in 1819, he was the sole survivor of that assembly amongst the fifty-three Priests included in this List. He died February 27, 1840, aged 82.

REV. JOHN TUOMEY.

1819. Georgetown College, Professor of Mathematics.

Born in 1785; antecedents unknown; he was Professor of Mathematics at Georgetown, 1818-1821; in 1821, he received the degree of LL.D. from the College, conferred then for the first time; he went to White Marsh to enter the Jesuit novitiate, but remained only a month; he seems never to have exercised the ministry in the United States;

the only mention of him traced is on the Marriage Register of St. Augustine's, Philadelphia, 1821. After that date he went to England.

REV. CHARLES F. VAN QUICKENBORNE, S.J.

1819. Georgetown College, Professor of Sacred Scripture, and Master of Novices.

Born, June 21, 1788, at Peteghem, East Flanders; entered S.J. in his native Belgium, already a Priest, April 14, 1815; came to America in 1817; deceased, August 17, 1837, at Portage des Sioux, where he had established an Indian Mission, just above the confluence of the Missouri and Mississippi.

The novitiate was removed from Georgetown to White Marsh, Prince George County, in 1819, and Father Van Quickenborne, as Master of Novices, went thither, remaining until 1823; in that year he led a band of twelve Jesuits to Florissant, Missouri, becoming the Father and Founder of the Missouri Mission and Province, S.J. He was indefatigable in laboring amongst the Indian Tribes, Osages and Kickapoos, that still occupied portions of the territory. When they were removed to Kansas, he followed them, being the first Priest to visit the Neosho valley, and he founded the Kickapoo Mission a few miles above the present city of Leavenworth, Kansas. Many of his letters in relation to the Indian Missions are printed in 'Annales de la Propagation de la Foi', between 1826 and 1836.

REV. JOHN HENRY VAN VECHEL.

1819. White Marsh, Prince George County, Maryland, from which he attended Annapolis and other stations.

He was a Belgian by birth; his name occurs on the Registers of White Marsh, 1818, 1819, 1820; he had been a novice at the same place for six months, in 1816, and signs his name Joannes Henricus Van Vechel.

REV. WILLIAM VERGNES.

1819. Prince George County, Maryland.

His name appears for the first time in the Clergy List of 1801, and he probably came to this country from France about that time; he died about 1827, as Father F. Neale, in that year Agent of the Corporation of the Clergy, speaks of settling his property; he attended stations in Prince George County; the Corporation Proceedings for 1801 mention provision for his support "until his Congregations can be served from White Marsh."

REV. JAMES WALLACE, S.J.

1819. Charleston, S. C., Assistant at St. Mary's Church.

Born, March 11, 1787, at Kilkenny, Ireland; entered S.J., October 10, 1807; ordained at Georgetown, by Bishop Neale, November 17, 1814; deceased, January 15, 1851, Lexington District, South Carolina.

He taught as a Scholastic in the New York Literary Institution, and published a work on the "Use of the Globes," New York, 1812. He was Professor of Mathematics at Georgetown College, and was sent with Father Fenwick to compose the difficulties that had arisen in the congregation of Charleston. Dismissed from the Society in 1820, he became professor in the South Carolina College at Columbia; anti-Catholic bigotry caused his removal from that institution, and he lived in retirement during the remainder of his life. He had no charge of a Congregation, but he celebrated Mass, and exercised, when necessary, other duties of the ministry. He left his property for the establishment of a Male Orphan Asylum in Charleston.

REV. JAMES WHITFIELD.

1819. Baltimore, Assistant at the Cathedral.

Born, November 3, 1770, at Liverpool, England; studied at Lyons, and ordained there in 1809; came to America in

1817; Assistant at Cathedral, Baltimore, 1818-1820; Rector, until 1828, when he was consecrated Archbishop of Baltimore, May 25; deceased, October 9, 1834. Biographical notice, *Catholic Almanac*, 1837.

REV. NOTLEY YOUNG.

1819. Giesboro: he died August 2, this year; he had been living privately, without pastoral charge, for several years, in Prince George County.

Born in Prince George County, Maryland; studied at Liège, and was ordained there; returning to his native land, he became a teacher at Georgetown College then recently founded; he occasionally exercised the ministry in the neighborhood of Washington City, where his family possessed extensive landed property; he bequeathed some lots in Washington to Georgetown College for educational purposes, and his grave is in the cemetery at the entrance of the College "Walks".

REV. NICHOLAS ZOCCHI.

1819. Taneytown, Maryland.

Born in Italy, 1773; came to Baltimore, 1803; deceased, Taneytown, December 17, 1845.

He was a Roman by birth, and joined the Fathers of the Faith in Italy, and was the first of that Congregation who reached this country. Sent to Canada, and finding that the English government would not permit him to remain, he came to Baltimore: Bishop Carroll mentions him in a letter to Father Charles Plowden, February 12, 1803; he was for a time in charge of Carlisle, Pa.; he succeeded Prince Gallitzin at Taneytown in 1805; he lived at Taneytown, attending Westminster, Carroll County also, until his death in 1845.

CORRESPONDENCE BETWEEN BISHOP CON-
WELL OF PHILADELPHIA AND BISHOP
PLESSIS OF QUEBEC, 1821-5.

RELATING PRINCIPALLY TO THE "HOGAN SCHISM."

[*From the Quebec Archives.*]

QUEBEC, THURSDAY EVENG.
OCTOBER 25TH, 1821.

My Dear Lord,

If there is anything improper in the idea of my wishing to carry the object of the enclosed representation into effect, I beg your Lordship will excuse it, on the principle that nothing but a sense of duty and a desire to promote the interests of Religion could possibly prompt me to it.

It is necessary to defeat the *Jacobinical Disposition* which prevails among a certain class of citizens in the United States,—otherwise Religion will be lost there for ever. *Now is the time.* The case is come to a *crisis*. When they are conquered, which must be the case, with God's assistance, by *perseverance* and *fortitude*, they will never attempt the like again.

The next thing most essential to us is the establishment of a nunnery of Ursulines which we entertain great hopes of, as there are 3 young Ladies in Philadelphia, each of whom has an independent fortune of 10,000 Dollars, making 30,000, who would be very anxious to enter into a *Religious State*, for the purpose of educating their own sex and saving souls in Philadelphia. On our coming here they begged of me to make a representation of this and to strive

to obtain two Sisters to *form them*, when they would have a suitable situation for them, which they expect to have prepared next summer.

I submit this together with the enclosed to your Lordship's consideration and I have the honour to be with the greatest love and respect, My Lord,

Your Lordship's most humble and obedient Servant,

✠ HENRY CONWELL

Bishop of Philadelphia.

To the Most Revd Doctor Plessis

Archbishop of Quebec, &c.

Certified true copy,

LIONEL LINDSAY, *Priest,*

Secretary and archivist.

HENRICUS CONWELL.

Miseratione divina et Stae Sedis Apostolicae gratia Episcopus Philadelphiensis &c. &c. &c.

Omnibus praesentes inspecturis, Salutem et Benedictionem in Domino Jesu.

Cum ea sit relatio inter Dioeceses Philadelphiensem et Quebecensem ut quotidie eveniat incolas utriusque, huc illicve, negotiorum causa transmeare, ideoque peroptabile visum fuerit ut inter ambarum dioceseon Antistites mutuae existat spiritualis jurisdictionis intermutatio;

Nos, virtute praesentium, Illustrissimum ac Reverendissimum Fratrem et Dominum nostrum D.D. Josephum Octavianum Plessis Quebecensem Episcopum Vicarium nostrum Generalem constituimus plenitudinem nostrae potestatis ipsi tribuentes, quâ pro data occasione, sive per se, sive per Vicarios suos, in diocesanos nostros, cum ecclesiasticos, tum saeculares, tanquam jure suo uti valeat.

Datum Quebeci in Seminario Episcopali ejusdem Illustrissimi ac Reverendissimi Episcopi Quebecensis sub signo

sigilloque nostris testiumque ad id vocatorum ac Secretarii nostri subscriptione, die vigesima nona mensis octobris, anno Domini millesimo octingentesimo vigesimo primo.

† HENRICUS, Episcopus Philadelphiensis,

(L. * S.) De mandato Illustrissimi ac Revni

DD. Philadelphiensis Episcopi

JAS CUMMISKEY, Pter et Secrus.

Ant. Parant, Pter, S. S. Q.

P. F. Turgeaon, Pter,

Certified true copy,

LIONEL LINDSAY, Priest,
Secretary and archivist.

HENRY CONWELL.

By the grace of God and the favor of the Apostolic See
Bishop of Philadelphia, &c., &c., &c.

To all who may examine these presents health and blessing in the Lord Jesus.

Since the intercourse between the dioceses of Philadelphia and Quebec is such that it daily happens that the inhabitants of each pass to and fro for the sake of carrying on business and that therefore it has seemed very desirable that between the bishops of both dioceses there should exist a mutual interchange of spiritual jurisdiction;

We by virtue of these presents constitute our most Illustrious and Reverend Brother and Lord, the Lord Joseph Octavius Plessis, Bishop of Quebec, our Vicar General, granting to him the plenitude of our power, which as occasion offers, he may use of his own right, himself or through his Vicars, over our diocesan subjects, both ecclesiastical and secular.

Given at Quebec in the Episcopal Seminary of the same most Illustrious and Reverend Bishop of Quebec, under our signet and seal and the signature of witnesses called there-

for and of our secretary on the twenty-ninth day of October in the year of our Lord one thousand, eight hundred and twenty-one.

† HENRY, *Bishop of Philadelphia,*

By order of the most Illustrious and Reverend
(L. *. S.) Lord, the Lord Bishop of Philadelphia.

JAMES CUMMISKEY, *Priest and Secretary.*

Anthony Parant, Priest, S. S. Q.

P. F. Turgeon, Priest.

Certified true copy,

LIONEL LINDSAY, *Priest,
Secretary and archivist.*

QUEBEC, OCTOBER, 1821.

The lay Trustees of St. Mary's Church in Philadelphia having usurped the right of appointing a Pastor in defiance of the Bishop's authority, and He the said Pastor of their appointment being since excommunicated for exercising the functions of the Sacred Ministry in virtue of the commission held under them. . . .

The Bishop and Clergy and the Parishioners were obliged under these circumstances to leave the church to themselves, when they retired into a little chapel called *St. Joseph's*, which being too small for even the third part of the Congregation, and consequently the great majority of the people being under the disagreeable necessity of worshipping in the open air, it became necessary to rebuild the said church of *St. Joseph's*, which is now in a state of progress, and which, when completed, will relieve the suffering people from the persecution of Trustees and make the catholic religion be respected and flourish not only in Philadelphia but throughout the United States in general.

The friends of religion in Philadelphia finding their own resources inadequate towards accomplishing this object, advised the measure of applying for charitable aid and as-

sistance to that effect in Quebec and Montreal, where the clergy and the people of all ranks have been ever celebrated for their Beneficence and love of Religion.

The clergy of Montreal would willingly favour this application, if His Lordship of Quebec would have the goodness to sanction it by his recommendation.

The execution of this unpleasant office being the province of the clerical order, it was proposed that the Revd Mr Cummiskey should proceed on this occasion without delay, who not being very willing to undertake the commission alone, at least till next year, when it was considered that it might be then too late, the Bishop therefore consented to give the sanction of his presence to the project.

† HENRY CONWELL, *Bp of Philadelphia.*

Certified true copy,

LIONEL LINDSAY, *Priest,
Secretary and archivist.*

PHILADELPHIA, JANUARY 5TH, 1822.

My Dear Lord,

I would have written to you long since but waited the final issue of several pending suits in the civil courts which I can not even yet give you a full account of, as some of them remain undecided. One material point is determined in favour of authority and ecclesiastical discipline, that is that the supreme court will maintain and support every church and sanction exclusions (Excommunications) when proceeded in according to the respective laws or canons of the Church or sect, be it what it may. The Trustees have involved us into great expenses. The cause however of the Church will triumph and much good will be derived from these proces to the Catholic church universally throughout the United States, and eventually elsewhere.

I have nothing to add at this present time further than to return infinite thanks for your kindness and that of your

good clergy, hoping when winter is past to have an opportunity of expressing these sentiments *vive voce* to your Lordship in person, in the mean time I hope to be informed of your state of health and more especially if your leg is better.

I wrote by mistake to Mr l'abbé Desjardins instead of Mr Robert respecting the Religieuse, and omitted making the inquiry at Boston as in as much as we contemplate having a nunnery of Ursulines here before many years elapse, and that the person of whom there was question might be a great treasure to us, I thought it would be better to have her ourselves and hope to give her encouragement accordingly.

Wishing your Lordship health with every blessing for a long series of years, I have the honour to be, with the greatest respect and love, My Dear Lord, your ever devoted Brother and humble servant in Christ,

† HENRY CONWELL. Bp of Philadelphia &.

A Monseigneur
Joseph Octave Plessis
Evêque de Québec, à Québec, en Canada.

Certified true copy,

LIONEL LINDSAY, *Priest,*
Secretary and archivist.

PHILADELPHIA, JULY 4TH, 1822.

Monseigneur,

We had serious trouble here at Easter on occasion of the election of Trustees for St. Mary's church. Perhaps 200 persons were wounded. The clergy were not concerned. The non-catholics retain still the possession by violence, aided by the prejudices of all descriptions and sects, and the good catholics of this city are every day becoming better Christians, so as that I can declare we had more communicants this year than there had been formerly in

three years. The law suits, which this has produced, are innumerable.

Fearing that Revd Mr Cummiskey has made application to your Lordship to permit him to sell Bibles, which he has undertaken to get printed, with notes, not only without my approbation or that of the Archbishop, but against our prohibition, I thought it proper to give you this notice, lest perhaps he might have imposed on you and the clergy by stating that this had been done by our consent.

Soon after Easter I judged it advisable to be absent for a while until the sectarian rancour should subside among the people. I remained accordingly with Mr Dubois at Em-metsburgh, with Mr Tessier at Baltimore, and with the Jesuits at Georgetown for six weeks, and I found that Mr Cummiskey had been applying to all the clergy for subscriptions, and that he had consulted Mr Tessier the Vicar General in Baltimore who advised him against publishing, the object of which can be nothing else but sordid lucre to make money. When returned I called the clergy together, and I debarred him from proceeding in it by a positive act, in their presence, stating that any person so offending by publishing the Holy Scriptures with unauthorized notes, *aut sine licentia Ordinarii*, would, according to certain canons of the Council of Trent & Lateran, incur an ex-communication. If my suspicions are well founded, that is if he has applied to you, your Lordship will signify to him that such edition will not be sold in Canada.

The Archbishop is not expected sooner than September. His Holiness had a severe attack in March last, but thank God he is now recovered. Cardinal Fontana died on the 19th of March. I am very anxious to know how your Lordship's health is and hope your ailing leg annoys you no longer. I intend to pay a visit to his Lordship Dr Cheverus of Boston, and if I can I shall see your Lordship before I return.

If you had any occasion to write to Dr Cheverus, perhaps you would mention to him the circumstance relating to Mr Cummiskey & the Bible, and my apprehensions, and please to do the same in your first correspondence with Montreal.

Have the goodness to state our troubles to the Sacred Congregation when you have occasion to write to Rome, and that I have been to visit you at Quebec, and begging to be remembered in your mementos at the altar I have the honour to be with the greatest respect and veneration, My Dear Lord, Your Lordship's ever devoted servant

† HENRY CONWELL, *Bp. of Philadelphia.*

My best respects & compliments to all the clergy. God bless them and preserve the Holy Catholic faith in Canada. May I request that your Lordship will favour me with a few lines on receipt of this and accept my sincere thanks for your Lordship's kindness, which I shall never forget.

Le pauvre malheureux French a perdu tous ses biens en passant de New York à St Jean. Il m'a prié l'année passée d'écrire à Votre Grandeur en sa faveur, ce que je ne pourrais pas faire, mais je lui promis de faire mention de son nom dans la première lettre à Kébec. Il me parait qu'il avait de bonnes dispositions dans ce tems là.

To the Right Revd Doctor Plessis
Catholic Bishop of Quebec
in Lower Canada.

Certified true copy,

LIONEL LINDSAY, *Priest,
Secretary and archivist.*

PHILADELPHIA, JULY 25TH, 1823.

Monseigneur,

I had the pleasure to hear that your Lordship's health had been much improved and that your leg was well, which gave me great satisfaction. I had a letter this day from

his Lordship Doctor Poynter of London who is very well & has made kind mention of your Lordship.

I am greatly obliged to you for the subsidy you had the goodness to order in aid of our persecuted church. I had no opportunity of getting it safely conveyed to me, & hence I request you will remit it into the hands of Monseigneur Lartigue de Telmesse of Montreal who will send it safe prima data occasione.

Doctor Fenwick, the bishop of Cincinnati, was here with me lately on his way to Rome. He sailed from New York for Bordeaux & left a letter for you in my care, which I send by a gentleman from Quebec who has been here these few days back & is now returning home.

The good Catholics here are the best in the world. But the liberals exceed in wickedness & heresy. They, the Trustees or liberals, still hold the revenues of the church & apply them to political purposes, as they please. They deny publicly in print under the name of Catholics "that the government of the church, the mission & appointment of its "Pastors & the right to judge in cases spiritual & ecclesiastical appertain to the hierarchy, & that these powers can not consistently with Catholic principles be claimed or exercised by lay persons." These are our words. They declare this to be false doctrine and that on the contrary the laity have all power over the clergy, and have a right to hire them and to turn them away ad libitum.

By maintaining this as a tenet, they have gained over to their side heretics of every description who fill our cathedral, from which they have banished us, every sunday to hear this and such similar doctrine against the Pope and all the Bishops in the world, from the mouth of an apostate priest. This is our situation. But I must have courage & I trust in God that as our cause is the cause of Religion, of Truth, of Discipline & of unity it must ultimately prevail; & under this assurance & persuasion I have no fear, nor trouble of mind.

I have the honour to be, with respect & attachement,
My Dear Lord, Your Lordship's ever devoted Brother in
Christ.

* HENRY CONWELL, *Bishop of Philadelphia.*

Thank God we have six good Priests in this city of exemplary lives & character, who are doing much good; & during the summer we have had ten, five of whom lived with me in this cenobium, without any revenues, by the attention of the good Catholics. I have great pleasure in the circumstance that Rome approves highly of my conduct & is ready to give every possible comfort.

A Monseigneur l'Evêque de Québec,
à Québec.

Certified true copy,

LIONEL LINDSAY, *Priest,
Secretary and archivist.*

[Translated from the French.]

MONTREAL, SEPTEMBER 13, 1823.

Monseigneur,

I have the honor to inform you that upon my arrival here yesterday (Friday) morning I received three letters from Philadelphia from three priests of my household, Harold, Cummiskey and Keenan, which furnish me with important news regarding the condition of the Church. I enclose herewith the first of these letters in order that you may be made aware of the proceedings of *Signor il Abbate Inglesi* who has already made such a stir in the world. He is in Philadelphia, uninvited, and the first Sunday after his arrival was present at Mass in the interdicted church, and the following day excused himself, asserting his ignorance of the interdict; this is why Mr. Harold permitted him to say Mass in our church of St. Joseph, which he did but once. He has a number of pictures and all kinds of costly articles which he gathered whilst collecting for Monseigneur

du Bourg's church, and of which he is going to give a public exhibition in Philadelphia in order to get more money. The Trustees have chosen him for their pastor, but my opinion is that he will not dare to assume the office, although he might probably be disposed to do so. Nevertheless I should be better satisfied if I were acquainted with his previous doings in Quebec and with Monseigneur Du Bourg's opinion of him, and I trust Your Grace will inform me in these matters as such knowledge may be useful to me.

Our forces are doubled since Mr. Ryan came from Lisbon, Portugal, to assist us; he is a good priest, a Dominican and a great theologian, like Mr. Harold who is also a Dominican, and both are near unto 50 years of age. I wrote for Mr. Ryan. Mr. Hogan has had several pamphlets published since my departure on the feast of the Assumption. I propose to stay here in Montreal until the 29th. of this month, and in the mean time I shall look for the pleasure of a communication from Your Grace.

The Bishop of Boston has answered that he will accept the See of Montauban.

I have the honor to thank Your Grace for all your favors to me, and I am with profound respect your humble and obedient servant,

† HENRY CONWELL, *Bishop of Philadelphia.*

Monseigneur Plessis,

Bishop of Quebec.

Certified true copy,

LIONEL LINDSAY, *Priest,
Secretary and archivist.*

QUEBEC, SEPTEMBER 15, 1823.

Monseigneur H. Conwell,

Bishop of Philadelphia, at Montreal.

Monseigneur,

I was about to do myself the honor of writing to you to congratulate you upon the resignation of Mr. Hogan of

which I read in a New York newspaper, when your letter of the 13th. came to inform me that the Trustees had given him as a successor *Il Signor Abbate Inglesi*. A man of this name, a soldier in a regiment of the line and promoted some time before to corporal, presented himself to me in 1814. He told me that he was born in Rome, that he had been ordained a subdeacon at Perouse, that nevertheless he enlisted in a regiment or other body of gentlemen of which the city of Rome made a present to Napoleon, that he joined the French army, followed it to Moscow, where upon his arrival he was taken prisoner by the Cossacks and sent to Leipsic with the others of his corps; that as a reward for services he had rendered the Allies in 1813 as interpreter for the Italians in the French army which was sent to rebuild Moscow he himself was exempted from returning there, and applied at Lubeck or some other place on the Baltic for a position in an English regiment, of which I have forgotten the number, the colonel of which was Mr. Muller; that in passing through Holland this regiment fell to the command of General Graham, who led it to Berg-op-zoom where in a poorly planned attack they were all made prisoners, afterwards exchanged, and upon their return to England sent here. This Angelo Inglesi having no proof of the subdeaconship that he claimed to have received, I took little notice of him, especially as he avoided going to confession although I invited him to do so. Shortly afterwards, he took charge of a theatre here, played pantomimes, trained actors, and, without leaving this profession, became a wine merchant, was married to a Catholic woman by a Presbyterian minister, then discarded her and wanted to contract another marriage, but did not succeed because the Canadian girl whom he courted refused to marry him. Finally he suddenly disappeared without paying the rent of the house he had occupied. Such is his history. Being at Rome, I charged some one to find out at Perouse whether

such a man had ever been ordained a subdeacon there. I know not whether the commission was rightly attended to; at any rate certain it is that no information on the subject came to me.

It appears certain, however, that a man of the same name received Orders in the diocese of Louisiana, gained the full confidence of Mgr. Dubourg, and was sent by him to Europe to give an account of the state of his mission and to solicit some assistance. Is it the same man? or is it some one else? This of course it is not my business to determine. The confidence which I have in the prudence of our confrère of New Orleans does not permit me to believe that he became the dupe of such an adventurer, that he believed him on his mere word to be a subdeacon, conferred upon him major orders without dimissorial letters, and, making him his confidential agent, sent him abroad charged with an important mission.

However this may be, the Trustees of St. Mary's, even should he take it upon himself to accept the position of pastor of this congregation, will not long put up with a stranger who cannot have acquired their language but very imperfectly, to say nothing of the other vices that they will soon discover in him. It is to be regretted that you could not be in Philadelphia now according to the advice of Mr. Harold.

I have the honor to be &c. &c.

J. O. Ev. de Quebec.

Verified true copy,

LIONEL LINDSAY, *Priest,
Secretary and archivist.*

PHILADELPHIA, OCTOBER 13, 1823.

Monseigneur,

Your letter of September 15 has been of immense service to us, for without it Monsieur Inglesi would not be dis-

covered; but as soon as he was looked upon as a renegade he lost several friends, so that at present he hardly dares to interfere in our affairs.

Monsieur Deabbate, consul general of the King of Sardinia, who is on his side, and who formerly advised him to undertake the priestly functions without permission and even in the face of positive prohibition, threatens us at this moment, so they say, with a lawsuit, which will be expensive, for having charged that *Angel* with any disgraceful act and will demand proofs thereof. For this reason it is necessary to have an attestation of his marriage at Quebec in 1814 from the register, if such there be, or otherwise a legal affidavit from the Presbyterian minister who assisted at his marriage, or of the witnesses, notwithstanding the invalidity of the contract, if the law of Canada regard it as null; for in this country, even should the marriage be invalid the wife could get from him half of what he possesses by giving proofs of the marriage such as it is; and this certainly would be to her advantage, seeing that he is very rich counting money, priestly vestments, pictures and sacred vessels, the result apparently of the collections he made in Europe, whence he lately returned as the agent of Monseigneur Du Bourg, for the poor church of New Orleans.

It is important for us to know whether the wife be yet living; she would be welcome if she were here at present. We ought to have also an affidavit (signed by the persons interested and before the proper judge or magistrate) that he did not pay the rent of the house he occupied nor his others debts . . . that he was in charge of a theatre, played in pantomimes, trained actors . . . that he was a soldier under the same name of Angelo Inglesi and professed to be a subdeacon.

Mr. Cannon could readily make inquiries about these matters, or Abbé McMahon will be good enough to assist

him in searching for the wife and the minister who married them.

I accompanied the Bishop of Boston from his home to New York and aboard the vessel by which he embarked in company with Mr. Moranville, pastor of St. Patrick's, Baltimore, on the first of October.

Mr. Inglesi is in New York. Another young priest has arrived from Ireland to assist Mr. Hogan; he has not yet begun his career.

The woman accused of perjury has been tried and condemned.

The Sacred Congregation of the Propaganda has written to all the bishops of the United States begging them to contribute towards the building of a cathedral in Philadelphia and the purchase of ground for a cemetery, in order that the church may be free. I send by post the latest pamphlet or brochure about the church.

I have the honor to be your humble servant and faithful friend

† HENRY, Bishop of Philadelphia.

Mgr. Plessis, Bishop of Quebec.

Certified true copy,

*LIONEL LINDSAY, Priest,
Secretary and archivist.*

QUEBEC, DECEMBER 5, 1823.

Monseigneur H. Conwell

Bishop of Philadelphia.

Monseigneur,

I received in due time yours of the 13 of October last and am very glad to learn that the woman who tried to injure the character of V. G. has been found guilty of perjury and in consequence condemned as she deserved to be.

According to your wishes I charged good Mr. Cannon to get the desired authentic information about the abbé Angelo

Inglesi and to send it to you. Be assured, Mgr., that he considers it a duty to acquit himself properly of this commission, though he is a trifle slow to act. I am pleased by your announcement that the abbé has lost credit with some of his friends, but the pleasure is mingled with chagrin when I consider that another priest has come to you from Ireland to aid and uphold Mr. Hogan in his schism. The pamphlet by Mr. Harold, your Vicar General, calculated to discredit the priest Inglesi, is very well written and is based on indisputable reasons. It will, I hope, open the eyes of a large number of those who adhere to the sentiments of the Trustees of St. Mary's church.

To show my sympathy with the wishes of the Propaganda I send you the little that I am able to give towards building the future cathedral of V. G. Later on I shall do more. Scarcity of money is felt all over and not less so in Canada than elsewhere.

I have the honor to be &c. &c.

J. O. Bp. of Quebec.

Verified true copy,

LIONEL LINDSAY, *Priest,
Secretary and archivist.*

PHILADELPHIA, JULY 27, 1824.

Monseigneur,

I have the honor to present to you the Reverend Mr. Egan, a young priest of this diocese, recently ordained a priest after having studied from childhood under the ablest teachers, such as the Reverend Father Dubois, an Augustinian, president of Emmettsburg college. Mr. Dubois erected at a cost of \$15,000, a large building capable of accommodating 200 students, which was reduced to ashes the night of June 6th. Nevertheless his zeal is yet undaunted and his friends have contributed generously to have the home rebuilt. Mr. Egan has been sent by Mr. Dubois to seek contributions in Canada, and, although a

beggar myself, I could not refuse to give him the necessary endorsement.

I have the honor to be, with the most profound respect,
Monseigneur, your very humble and obedient servant

† HENRY CONWELL, *Bishop of Philadelphia.*
Monseigneur Plessis, Quebec.

Mr. Egan is a good priest, and as such is much esteemed. Hogan has returned from England. Inglesi continues to reside in Philadelphia. O'Mally performs the pastoral functions in St. Mary's church, although excommunicated. They quarrel among themselves; the Catholics do not intermeddle.

Certified true copy,

LIONEL LINDSAY, *Priest,
Secretary and archivist.*

PHILADELPHIA, OCTOBER 16, 1825.

Monseigneur,

Gratefully recalling the kind reception Your Eminence deigned to give me during my short stay in Quebec, I like to seize every available occasion to revive the memory of so estimable a prelate.

I feel I ought to profit by the departure of the Count Charles Vidua for Canada to give him these lines which he will have the honor to present to you, Monseigneur. The Count, who has already travelled through the greater part of Europe and a portion of Asia and Africa, desires to study the continent that is attracting the attention—not unfrequently the envious attention—of old Europe. As he wishes to see Canada before leaving for the South, I feel that I am rendering a signal service to this interesting traveller when I present him to the father of the Canadian Church, who by the amiability and gentleness of his manners brings to our minds the virtues and the patriarchal ways of the early Christians.

May God long preserve Your Eminence to your flock
and to all those who like myself have the happiness to know
you and have learnt to esteem you.

Permit me, Monseigneur, to take this opportunity of re-
peating the assurance of my profound respect.

BERNARD, *Duke of Saxe-Weimar.*

Certified true copy,

LIONEL LINDSAY, *Priest,*
Secretary and archivist.

MR. MARTIN I. J. GRIFFIN.

At a meeting of the Board of Managers of the American Catholic Historical Society, held on the 13th of November, 1911, it was unanimously resolved that formal expression be given to the sense of loss sustained by the Society in the recent death of Mr. Martin I. J. Griffin, and that a record of the resolution be embodied in the official Minutes, as follows:

MINUTE OF THE AMERICAN CATHOLIC HISTORICAL SOCIETY.

The death of Mr. Martin I. J. Griffin deprives this Society of one of its most able and active members, whose labors in behalf of Catholic historical research, and especially in the organizing, upbuilding, and sustaining of this Society, call for the appreciative and lasting recognition of American Catholics.

The deceased was one of the Charter-Members of the Society, under whose energetic and thoughtful initiative the idea of its future usefulness took concrete form in a meeting of preliminary organization on July 22, 1884.

His singular talent for historical investigation, to which he added extraordinary industry and a keen sense of the value of facts in the defence of truth, gave to his utterances a justly recognized authority which he used with unflinching candor in the correction of current errors and likewise in supplementing deficient records in the domain of Catholic and National History.

Besides the native gift of a searching mind, paired with an indefatigable disposition to make it serviceable in the



MARTIN I. J. GRIFFIN

Died 10 October, 1911



cause of true history, Mr. Griffin possessed a sense of public-spirited benevolence, which urged him to an energetic championship in the interests of charity and of Christian education. His zeal for the promotion of organized temperance, based on the principle of Christian self-denial, gave manifest proof that his efforts for the promotion of truth were directed toward the practical result of furthering civic no less than personal virtue.

These labors in the field of public benevolence, education, and in particular of Catholic historical research, greatly enhanced the value of his connection with the American Catholic Historical Society, and were emphasized by his untiring devotion to its work, notably during the latter part of his life while he acted as its officially appointed Librarian and Assistant Corresponding Secretary.

Our Society therefore gratefully acknowledges the eminent labors of Mr. Griffin in its behalf, and hereby places on record its recognition of the signal services rendered by him to the Catholic cause in America. His name and the fruit of his labors will be a precious souvenir of disinterested and well-directed activity, serving as a monument, and as a reminder to future laborers in the field of Catholic historical research, of intelligent devotion to the cause of our Holy Church.

ONE HUNDRED THOUSAND DOLLAR ENDOWMENT FUND.

A Committee on Finance has been organized, under the chairmanship of Dr. Lawrence F. Flick, to raise an Endowment Fund of \$100,000. The following appeal has been sent out:

The American Catholic Historical Society, organized in 1884, needs an endowment fund of One Hundred Thousand Dollars for research work and publication. It cannot fulfill its obligation without that amount. With 15,000,000 Catholics in the United States, the Society is, perhaps, the only organization devoted exclusively to Catholic history of sufficient strength to own its home. It has a Catholic research library containing about 10,000 volumes, and it has published twenty-one volumes of records. What it has done in twenty-six years emphasizes the importance of what remains to be done. The history of the Catholic Church in the United States cannot be written without documents; and these must be gathered together and placed at the command of writers.

The amount subscribed to date is \$2,340.00. The subscribers are:

Mr. James J. Ryan
Mr. Hugh McCaffrey
Mr. Thomas Reilly
Dr. Lawrence F. Flick
William F. Harrity, Esq.
J. Percy Keating, Esq.
John J. Sullivan, Esq.
Mr. James M. Willcox
James A. Flaherty, Esq.

Walter Geo. Smith, Esq.
Mr. Edward J. Dooner
Mr. Thomas Devlin
Mr. Franklin S. Horn
John W. Speckman, Esq.
Mr. I. J. Horstmann
Mr. Samuel Castner, Jr.
Mr. P. T. Hallahan
Rev. Edward J. Curran
Promoter of Hist. Research
Mr. Peter Reilly
Rev. Henry Stommel
Mr. Ignatius J. Dohan
Mrs. Ignatius J. Dohan
Mrs. K. M. Brennan
Mr. Adolph Stückle
Miss Mary C. Dorres
Most Rev. John J. Keane, D.D.
Rev. H. T. Henry, Litt.D., LL.D.
Right Rev. Monsignor P. R. McDevitt
Right Rev. Owen B. Corrigan, D.D.
St. Joseph's Convent, Dubuque, Iowa
Right Rev. Charles H. Colton, D.D.
Right Rev. Andrew Hintenach, O.S.B.
Right Rev. Monsignor Wm. T. Russell, D.D.
Academy of the Sacred Heart, Chicago, Ill.
University of Detroit, Detroit, Mich.
Right Rev. Patrick J. Donahue, D. D.
Thomas J. Lynch, Esq., Augusta, Me.
The Dominican Convent, Albany, N. Y.
John Ledyard Lincoln, Esq., Cincinnati, Ohio
Jeremiah Dwyer, Esq., Detroit, Mich.
Mr. W. H. Brophy, Bisbee, Ariz.
Georgetown Visitation Convent, D. C.
Miss Katherine E. Conway, Boston, Mass.
Hon. John Barnes, Madison, Wis.
St. John's Home, Brooklyn, N. Y.
Right Rev. Eugene A. Garvey, D.D.
Mr. Joseph Geoghegan, Salt Lake City, Utah
Mr. Raphael T. Semmes, Savannah, Ga.
Mr. Louis Fusz, St. Louis, Mo.
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Garret W. McEnerney, Esq., San Francisco, Cal.
Rev. Thomas J. Coleman, Brooksville, Ky.
Rev. J. O. Comtois, Merrick, Mass.

St. Vincent College, Beatty, Pa.
 Miss Edith R. Wilson, New York City
 Mr. Wm. F. Sands, Washington, D. C.
 Rev. F. J. Van Antwerp, Detroit, Mich.
 Joseph L. McAleer, Esq.
 Mrs. James A. Mundy
 Mr. Joseph Willcox
 Miss Miriam E. Smith
 Rev. Peter Munday
 Rev. C. F. Crowley, New York.

LETTERS IN REPLY TO THE APPEAL.

992 ST. MARK'S AVE., JUNE 21, 1911.

Dear Dr. Flick:

Surely your persevering service to the C. H. Society must endear your name to every thinking Catholic. Your appeal is eloquent and practical; but a "check" presupposes a bank ac., and lacking that, I must content myself with enclosing a sort of "Widow's Mite" as my contribution (—).

Every Catholic paper should print that appeal in every issue until the required sum is contributed. My very heart aches; thinking of the precious years, past and passing, every one of them obliterating some item more or less precious, with the memories in which they were enshrined. Wishing the day may dawn before the end of 1911 which will see your grand project realized, I have the honor to remain,

Yours sincerely in Xto,

MOTHER M. DE CHANTAL.
(*Sr. of St. Joseph.*)*Brooklyn, N. Y.*

QUITO, ECUADOR, AUGUST 18, 1911.

LAWRENCE FLICK, Esq.: :

*American Catholic Historical Society, Phila.:**Dear Sir:*

In acknowledgment of your letter dated June 10th last urging the necessity of an endowment fund for research work of the Society, I beg to enclose my check No. 9, even date International Banking Corporation, Washington, for \$—. Shall hope to give you a further contribution on my return to the United States.

I am very truly yours,

W. F. SANDS.

GEORGETOWN VISITATION CONVENT, WASHINGTON, D. C.

Dear Doctor Flick:

We enclose a small contribution towards your great and praiseworthy Society. We fully realize your difficulties in advancing a work of your class in these days when everyone seems on the mad rush. Wishing you every success in your labor for the good of our Holy Catholic Church, we remain,

Very sincerely,

SISTER M. DE CHANTAL KEMP,

Treasurer of the Sisters of the Visitation B. V. M.

D. S. B.

June 3, 1911.

BISBEE, ARIZONA, JUNE 14, 1911.

MR. LAWRENCE F. FLICK, *Chairman,*

Committee on Finance,

American Catholic Historical Society,

715 Spruce St., Philadelphia, Pa.

Dear Sir:

I have received your circular letter of June 10th advising me of the need of an endowment fund for research work and for which purpose I am enclosing herewith my check on the Chase National Bank of New York City for \$—.

With every best wish for your success in raising the endowment fund needed, I remain,

Yours truly,

W. H. BROPHY.

19 BEETHOVEN ST., ROXBURY DISTRICT, BOSTON, JUNE 16, 1911.
Dear Dr. Flick:

In answer to your request to contribute to the American Catholic Historical Society's proposed endowment fund, I send my check for — dollars.

I wish very much I were in a position to send more; but the demands on me are very heavy, and I am only a working woman.

With grateful remembrances of past kindness, and wishing you much success in your present undertaking, I am,

Faithfully yours,

KATHERINE E. CONWAY.

LAWRENCE F. FLICK, M. D.

DUBUQUE, IOWA, MAY 19, 1911.

Gentlemen:

Enclosed find check for — dollars, sent in response to your petition

of May 10th. Wishing you every success in your glorious work, I am,
Very sincerely,

MOTHER M. CECILIA.
(per Sr. M. E.)

SAINT VINCENT COLLEGE, BEATTY, PENNSYLVANIA.

My dear Dr. Flick:

Here are \$— for the Historical Society. I wish I could make this a check for \$—. May this little amount do its little good for your ends.

With best wishes,

Yours faithfully,
FR. WALTER, O.S.B.

August 6, 1911.

ST. LOUIS, JULY 8, 1911.

The American Catholic Historical Society, Philadelphia.

MR. LAWRENCE F. FLICK, *Chairman.*

Dear Sir:

Yours of June 10th was received here during my absence.

I appreciate the value of the American Catholic Historical Society, and the duty of the Catholics of this country to help its object.

I enclose my contribution, a draft for \$—, receipt of which please acknowledge.

Sincerely yours,
LOUIS FUSZ.

ALTOONA, PA., JUNE 25, 1911.

DR. L. FLICK.

Dear Doctor:

I enclose a small contribution for the benefit of Historical Society, and regret that I am unable to show greater generosity. I ask your pardon for delaying so long to answer your appeal, as your letter has disappeared. I am uncertain about your address. No doubt a letter directed to Phila. will reach you. I remain,

Yours sincerely,
E. A. GARVEY.

AUGUSTA, MAINE, JUNE 12, 1911.

LAWRENCE F. FLICK, M. D.,
715 Spruce St., Philadelphia, Pa.

Dear Sir:

I have your circular letter of June 10th, and I am contributing my check for \$— which I enclose herewith towards the endowment fund of \$100,000 for research work and publication. I consider this a glor-

ious work, and I wish that I were able to contribute more. There are so many fields in which one can render service, and our grand old Church has a history which I trust brave men like yourself will put into proper shape.

Respectfully yours,

THOMAS J. LYNCH.

CINCINNATI, O., JUNE 13, 1911.

American Catholic Historical Society,
715 Spruce Street.

Gentlemen:

Enclosed please find check for \$—— in response to your appeal of the 10th inst. I wish I could make it more but the demands exceed the supply.

Yours sincerely,

JOHN LEDYARD LINCOLN.

MATTAPAN, MASS., APRIL 8, 1911.

LAWRENCE F. FLICK, M. D., *Chairman*.

My dear Doctor Flick:

Thank you for the opportunity to send my mite towards so worthy an object. My check is so small I would not wish the committee to think I am sending the least possible, but believe that under the circumstances at the present time I am doing my best. I would be ashamed to do less than my best as an evidence of my appreciation of the work, research work especially, done by the American Catholic Historical Society.

Respectfully,

KATHARINE MEAGHER BRENNAN.

DETROIT, MICHIGAN, JUNE 14, 1911.

LAWRENCE F. FLICK, M. D.,
Chairman Finance Committee,
American Catholic Historical Society, Philadelphia.

Dear Friend:

Your circular letter of the 10th is received, and I take pleasure in sending you express order for \$——. Although this is what might be termed a Widow's Mite, I wish to state that there are so many local demands on me, especially this year, that I find it impossible to do what I would like to assist you and your associates in the noble work you are undertaking.

Yours very sincerely,

JEREMIAH DWYER.

American Catholic Historical Society of Philadelphia

"The object of the Society shall be the preservation and publication of Catholic American historical books and documents, the investigation of Catholic American History, the development of interest in Catholic historical research, and the collection and preservation of a library in connection therewith."—CONSTITUTION, Article II.

"The Society shall consist of active and honorary members."—By-LAWS, Sec. 1.

"The annual dues of active members shall be five dollars (\$5.00), payable in advance.

"Any active member who pays the sum of fifty dollars (\$50.00) into the treasury at one time for the purpose of becoming a life member shall be enrolled as such."—By-LAWS, Sec. 6.

OFFICERS OF THE SOCIETY FOR THE YEAR 1911.

President—THE RIGHT REV. MONSIGNOR PHILIP R.
McDEVITT.

Vice-President—THE REV. HERMAN J. HEUSER, D. D.

Treasurer—IGNATIUS J. DOHAN.

Corresponding Secretary—THE REV. H. T. HENRY, Litt.D., LL.D.

Recording Secretary—MISS JANE CAMPBELL.

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JOSEPH L. MCALLEER, Chairman of Committee on Hall,

WILLIAM A. HAYES, Chairman of Com. on Library and Cabinet,

OLIVER HOUGH, Chairman of Committee on Historical Research,

EDWARD J. GALBALLY, Chairman of Committee on Publication,

DR. LAWRENCE F. FLICK, Chairman of Committee on Finance.

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